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THE CLOUDS

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INTRODUCTION TO THE CLOUDS.

THE first acting of the *Clouds* was at the city Dionysia B.C. 423. Cratinus won the first prize with the *Pytine*, Amipsias the second with the *Connus*, Aristophanes the third with the *Clouds*. But we learn from the Greek arguments to the play as we now have it, that there was a second edition of the *Clouds*, and some inconsistencies in our text (comp. v. 553 &c. with v. 591) prove that parts must belong to a later date than B.C. 423: and the second performance of the play (more or less altered) is generally assigned to B.C. 421. Some however have placed it later, and some have denied that the play ever came on the stage a second time, though allowing that it was altered and prepared with that intention: and some have even doubted the fact of there having been two plays of the name.

But most have thought that what we have is substantially the play acted in B.C. 423, though the early part of the parabasis, in which the *Maricas* of Eupolis is mentioned and a former performance is plainly spoken of (vv. 520 &c.), belongs to the second *Clouds*: and the allusions of Plato (Apol. Soc. 18) seem to agree with our *Clouds*. Fritzsche indeed thinks that we have the second *Clouds*, that this play widely differs from the first; that the second never came on the stage, but was left incomplete, because Aristophanes found out his mistake as regards Socrates' character and so relinquished the idea of exhibiting the play. He supports his view ably and learnedly; and there are certainly references both in Aristophanes himself and elsewhere to the first *Clouds* (e.g. Vesp. 1037—1045), which our text of the *Clouds* does not clearly explain. But, be this as it may (and it cannot be decided for certain), we can, I think, conclude that the two plays were separated by no

great interval, and our concern is with that which we have, be it mainly the first or mainly the second. Having in the *Knights* attacked Cleon and public life at Athens, in the *Clouds* our poet assails the corruption of private life. This he attributes to the departure from the old ways. The sophistical teaching and rhetoric he thinks to be the main cause of the corruption: hence flowed a refining subtlety, contempt of the old faith and gods, a cloudy and unpractical philosophy. The same or nearly the same had probably been the gist of his earliest play the *Banqueters*. And the evil effect of the new education he illustrates in the persons of a father and son who in turn attend the school of Socrates, and learn there all manner of dishonesty, nonsense and quibbling. Socrates he attacks as the leader of the school which he so detested, and brings against him various accusations (many as we shall see groundless and unfair), and advises the utter destruction of him and his school. And here it is that the play of the *Clouds* presents a problem which has been much written on and variously solved. What prompted Aristophanes to such a bitter personal attack? Was it strictly personal? Was it honest or dishonest? If honest, how did Aristophanes so mistake the man? Were there any points in Socrates' teaching and character to justify the attack? How far did Aristophanes mean what he advised to be acted on? Had the play any real effect in producing the subsequent accusation and execution of Socrates?

These questions have been dealt with at some length by several critics, by Wieland, by Süvern (in an essay on the *Clouds* published in 1826) by Fritzsche (De Socrate veterum comicorum dissertatio, in 1832), by Grote in the 67th chapter of his history of Greece, by Ranke in his life of Aristophanes and prefatory remarks to the *Clouds*. And some discussion of them is necessary to the right understanding of the *Clouds*, and is useful also for that of Aristophanes generally. And first we must, I think, consider that the attack was personal and meant to be so. Aristophanes meant to copy certain

things in the living Socrates whom his audience knew, and meant that his audience should fully understand that he did so. Süvern indeed holds that Aristophanes assailed certain principles rather than persons, and took representative men to stand for the principles : instancing Cleon, Lamachus and others, in whose portraits there were some features which all must see were non-existent in the originals, and which the poet himself knew were so. But this appears rather a nice distinction. When certain men were put on the stage under their own names, with masks (as a rule) made to imitate their features, and other externals which confessedly belonged to them,—as was done in the Old Comedy—we must call the attack personal. The dramatist may have been led on by honest zeal, and may have thought that in the person he was attacking the principle : but if he thus came to misrepresent the man decidedly, he must be held to have been unfair, and though we may account naturally enough for that unfairness, we cannot entirely justify him. And personality was of the essence of the Old Comedy, not only in the main plot and action of the play, but in its details. Real living men are continually pointed at and attacked : we cannot read a page of Aristophanes without seeing this ; the whole fun of the passage generally depends on the personal appearance of the man, and on his being known to the audience ; often on his being present. And we may add that Aristophanes' attacks on Cleon were taken to be personal by Cleon himself, and that, in this particular case of the *Clouds*, the Greek writer of the second Argument (cf. also Arguments viii. ix. x.), to account for the bitter personality, mentions an opinion 'that Aristophanes wrote the *Clouds* at the instance of Anytus and Meletus ; who wished to try in what temper the Athenians would receive an attack on Socrates. For he had many friends, especially Alcibiades and his party, who in fact brought about the failure of this play.' This is indeed doubtful ; the first part extremely improbable : but the fact of such an opinion being held at all proves that in those early times there was no idea of exalting Aristophanes into an infallibly wise, honest, and

consistent politician. The *Clouds* then does contain a personal attack on Socrates, which though we are not bound to justify we are bound in some measure to explain.

And first there is something in what Süvern and Ranke say, that the principal character to which the whole refers is not Socrates, but Strepsiades himself; that the poet's ridicule is quite as much aimed at the ignorant who presumed to meddle with philosophy which they did not understand, as at the philosophers themselves. Aristophanes, as Ranke observes does not refer to his *Clouds* (in Vesp. 1015 &c.) as concerned principally with Socrates, nor does he take credit for attacking him, as he does for attacking Cleon in the *Knights*, but rather implies that his audience mistook the drift of his play, perhaps in this very particular. It is possible that we exaggerate Socrates' share in the *Clouds*, for we have strong sympathies with this wisest of heathens, and care little for the other characters. But still there remains enough of bitterness against Socrates to call for explanation.

What then prompted the attack? and was it honest? Did Aristophanes believe that the tendency of the Socratic teaching was dangerous? Or did he recklessly assail any thing and any body to raise a laugh?

That the attack was honest I have no doubt. There seems to be a consistency of purpose running through (at all events) the earlier plays of Aristophanes. He has certain definite opinions on politics and on private life which are continually coming into prominence; the wisdom of these may be variously estimated, but no reader can fail to see that he is speaking what he thinks. A comparison of the Parabases of the *Acharnians*, *Knights*, *Clouds* and *Wasps* will illustrate this. It is not therefore likely that in the case of those against whom his main attacks were made, Cleon for instance and Socrates, he speaks of them otherwise than as he really thought. For though Grote well observes that "to assume that the persons derided or vilified by these comic authors must always have deserved what was said of them is indeed a striking evidence

of the value of the maxim 'Fortiter calumniare: semper aliquid restat' and that what Aristophanes himself says of other comic poets, his predecessors and contemporaries, is far from countenancing the exalted censorial function which Bergk and others ascribe to them." And though it be probable Aristophanes deals in tolerably reckless and indiscriminate libel in the case of those whom he brings in for the sake of a passing jest or pun, yet this does not (it appears to me) apply to the case of Cleon or Socrates. His attacks on these are made of deliberate judgement, for what he charges on them he consistently assails throughout these early plays. The *Clouds* certainly does not read as if made to order for Anytus and Meletus; in the *Knights* our poet is in terrible earnest.

There is indeed much truth in what Grote says against the exaggerated eulogies of the German writers on the lofty and virtuous purposes of Aristophanes. "On the general march of politics, philosophy or letters these composers had little influence, nor were they ever regarded at Athens in the light in which they are presented to us by modern criticism, as men of exalted morality, stern patriotism, and genuine discernment of the true interests of their country, as animated by large and steady views of improving their fellow citizens, but compelled in consequence of prejudice or opposition to disguise a far-sighted political philosophy under the veil of satire, as good judges of the most debateable questions, such as the prudence of making war and peace, and excellent authority to guide us in appreciating the merits of their contemporaries, insomuch that the victims of their lampoons are habitually set down as worthless men." But in the case of Aristophanes there seems to have been a definite and steady view of improving his fellow-citizens, at all events at the outset of his career as a dramatist: whether it was a wise one, whether the means he proposed were the best towards the attainment of the end, may be doubted. In point of fact the question as to the wisdom of the policy which runs through all our poet's earlier plays involves the whole question of politics; it depends on the

estimate we form of democracy in general, and of the Athenian democracy in particular.

But this we may well leave and return to the *Clouds* and Socrates. Aristophanes then (I conclude) attacked Socrates honestly, believing a certain class of teachers to be dangerous and Socrates to be a leader in that class. But why did he believe this? did he misjudge the whole class? or was he mistaken (wholly or partly) in putting Socrates in it.

Here we must get a definite idea of how Aristophanes viewed the state of Athens in his day, the public and private life of its citizens. We may say that Aristophanes was what we should now call violently conservative, or a thorough Tory. He thought that his countrymen had degenerated, sighed for the good old days of Miltiades and the Persian war, deplored the luxury and effeminacy of his own time. Extravagance and profligate immorality he saw increasing. The old simplicity of education, obedience and reverence for parents and elders passing away. Even the gods were no longer revered, and by some openly derided. In all this he thought he saw that the Athenian character was being corrupted, and that his country would, unless this corruption were checked, be utterly ruined. Now whether there had taken place a moral deterioration in Athens and in Greece generally between B.C. 480 and the end of the Peloponnesian war, is doubtful. Grote says that certainly there had been none such: that "men find pleasure in dressing up the virtues of the past as a count in the indictment against their own contemporaries," that "Isocrates, as an old man between 350—340 complains of his own time, boasting how much better the state of Athens had been in his youth, which period of his youth fell exactly during the life of Aristophanes, in the last half of the Peloponnesian war." However, the exact point of culmination of Athens is for historians to decide, Aristophanes believed the city to be declining, saw the old régime going out, and a new one coming in of which he did not approve. And it really does appear from the picture of Athenian life

in Aristophanes' plays, the faithfulness of which none have doubted, that there was about as much coarseness and immorality in private life as we could imagine possible. The fact that an audience could listen delighted to the coarse passages of Aristophanes himself proves thus much. But I think it may be remarked in favour of Aristophanes in his earlier plays, that these do not contain so much coarseness as the later: he seems to have set before himself some plan of teaching serious and useful lessons even in comedy. The Athenian audience however would not come into this view; they wanted something of stronger flavour, and (it must be confessed) they got it. But if this be so, it only makes it more probable that in the *Clouds* Aristophanes conscientiously believed in the pernicious tendency of what he attacked.

This being so, he looked about for the cause of this supposed corruption, and found it, as he thought, in the public teachers of the day. In the matter of education a change had come over both Athens and the rest of Greece. A demand had sprung up for rhetoric and dialectics, "two separate lines of intellectual activity," as Grote says, "one for men of active life, one for men of speculation, but both of which had a common enemy in a feeling of jealous ignorance stationary or wistfully retrospective, an antipathy to new ideas and new mental accomplishments." This new learning found of course its teachers; teachers who varied in doctrines, principles and method, but who by the outside world at Athens were included under the general name of Sophists. And here Grote has done good service in disabusing us of many mistaken ideas about this class. Though he may not have proved to the entire satisfaction of all that the charges against these men of immorality and scepticism are quite groundless, he has shewn that each of them should be judged on his own merit, and that the German Fiend "Die Sophistik" is in a great measure imaginary.

But this is just what Aristophanes did not see. He thoroughly believed in the corruption, and in the existence

of the Sophistical poison. He believed that the speculations of physical philosophy led to scepticism, that rhetoric was to make the weaker cause appear the stronger, and that either study led to immorality and dishonesty. And it is by no means certain that some truth does not underlie this idea. There may be a point at which refined disquisition is apt to lose sight of simple truth and honesty: there are, it can hardly be doubted, attendant upon civilization corruptions as well as improvements, increased evil with increased good. But the retrograde movement advocated by Aristophanes was simply impossible, the teaching was not a cause but a product of the general change of thought. And we may leave the case of the Sophists to Grote and his opponents with this conclusion, that Aristophanes misunderstood them, at least partially, from not examining thoroughly their teaching, and from prejudice, and therefore was unfair even as against them.

And now with regard to Socrates himself, was Aristophanes wrong in setting him down as a Sophist? If he was wrong, probably the general public at Athens shared his error. It is not likely that they saw any great distinction between Socrates and the Sophists. It is true that Socrates went about from place to place in Athens, talked at chance meetings, and did not hold such regular sittings as did most of the Sophists: had a method of his own by question and answer differing from the set speeches of many Sophists. But to the outside world this would not go for much. Then too the Sophists took fees; Socrates took none. But though this was made a charge against the Sophists by Socrates and Plato, it may not have weighed much with the multitude. Those who utterly disliked the new culture might not think there was much difference whether you paid for having harm done to you or had it done for nothing. All this may shew how Aristophanes, writing for the people, and with his prejudices, might naturally take Socrates for a leading Sophist. But there were particular reasons for the choice. That Socrates was unpopular cannot

be doubted. For, as Grote says, 'to convince a man of his ignorance, though salutary, is an operation of painful surgery.' Socrates, we may infer, was unpopular even beyond other Sophists, as he was rougher and more uncompromising. Then again Socrates was intimate with some persons of the new school which many, and Aristophanes among them, so disliked ; viz. Euripides and Alcibiades. Euripides we see ridiculed in the *Acharnians*, and still more vigorously in the *Thesmophoriazusæ* and the *Frogs*: and Süvern seems right in considering that Alcibiades is attacked in the person of Phidippides ; for, though he is not named, yet this youth's equestrian pursuits, his Alcmaeonid descent by the mother's side &c. suggest Alcibiades. And further, in Socrates' dress, gait, and the like, there was inviting material for caricature. On this we need not dwell, as it is allowed by all.

We can then easily see how it came to pass that Aristophanes attacked Socrates. For, to sum up the matter in brief, he believed the Sophists to be a dangerous class, and Socrates to be a leader among them. He therefore put on the stage a clever caricature of the outward man with such doctrines as he, in part wrongly, attributed to the class, and therefore to Socrates.

But when he did so he was bound in common fairness to examine and see what was really his teaching. Did he do this or not? Now Aristophanes describes Socrates as busied with idle speculations on astronomy and natural history : as a teacher of sophistry (in the worst sense) : as an open derider of the old faith and gods. We need not here discuss at length the Socratic philosophy. But in what we know of Socrates are there any grounds for the poet's charges? Very slight grounds, if we look to the general spirit of the Platonic or Xenophontic Socrates. But it would not be difficult to find here and there in the Socratic dialogues passages on abstruse questions of physical philosophy, which any one who did not look to the whole argument, or see their bearing, any one in fact who had no taste at all for speculation, might think useless

and trifling. Then—as to sophistry—it would be a bold assertion to make that Socrates never used it. And—for the religious question—Socrates certainly was not an orthodox polytheist, but here he did not stand alone. Hence Aristophanes, hearing, perhaps at second hand, striking fragments from his dialogues, might hastily conclude that he was a *λεπτοτάτων λήρων ιερεὺς*, even were Socrates' conversations then what his disciples describe them to have been afterwards. But we must not forget that Aristophanes draws a portrait of Socrates some twenty years before Plato's time. The philosopher's views may therefore have undergone some change. And indeed there is a passage in the *Phædo* (p. 96—98) which implies that they had. Socrates describes how, in his youth, he was wonderfully keen after natural philosophy, the causes of generation and decay, the nature of heat and cold, the phenomena of heaven and earth; how he betook himself to the writings of Anaxagoras, hoping to find the reasons of things explained; but, though he read much about sun moon and stars, their motions, velocities, and so forth, and of a principle of circular revolution, yet such philosophy did not appear to him to trace up things to their true reasons or causes, and so eventually he gave it up as unsatisfactory. Hence it appears that there was a time when Socrates gave himself to speculations such as he afterwards disclaimed and discouraged. And though this time (in his youth) would probably be many years before the *Clouds* was written, yet these studies may have had their effect on his early teaching. It seems most probable that they had: and if such topics were discussed by him, even by way of refutation, the outside Athenian world might well set him down as a physical philosopher. Those who take a report of a lecturer at second hand (and indeed sometimes his actual hearers) find out what he talked about without clearly understanding his views upon the same. And thus Socrates might come to be credited with Anaxagorean notions which he had only discussed to disapprove. Perhaps then the early conversations of Socrates presented matter for ridicule and even blame, which his later

teaching would not have done. It is to ordinary and not very close observers however that this applies: since, to those who knew him well, it is not probable that the Socrates of B.C. 424 differed materially from the Socrates of fifteen or twenty years later: for Xenophon was his pupil then, and the Socrates of Xenophon cannot be considered more speculative than the Socrates of Plato.

The conclusion then is that Aristophanes' view of Socrates was a natural but superficial one. For, after making abundant allowance for possible colouring in the portraits of their master by Plato and Xenophon, we must allow the Aristophanic Socrates to be unlike the original in tone of thought and principle, though like in some externals. And indeed this adherence to the real man in outward things, and probably in certain tricks of manner and phrases (e. g. the allusion to Socrates' maieutic art in v. 179, the homeliness of example in v. 234), makes the unlikeness in matter more inexcusable. Unmixed falsehood is soon detected: a mixture of false and true is a more effective and therefore a more criminal libel. It is unnecessary to refute the charges made against Socrates: contempt of the gods, corruption of the youth of Athens, idle speculations. Some variety of opinion may exist about the man; but none now will hold him guilty of the crimes laid to him by Aristophanes, with which the subsequent accusation brought by Anytus and Meletus so closely agrees. And yet, though this agreement can hardly be accidental, we are not justified in concluding that Aristophanes caused the philosopher's trial and death in any way. The attack on Cleon did not weaken that demagogue's influence with the Athenian people: he was chosen general subsequently in spite of it. It can hardly then be supposed that the assault on Socrates had such a lasting effect as to cause his impeachment so many years after. The *Clouds* may have suggested to the accusers the wording of the indictment: but the same feeling against Socrates which made a condemnatory verdict possible no doubt existed when

the *Clouds* was written, and encouraged Aristophanes to write the play.

However the amount of blame attaching to Aristophanes will be variously estimated. If we consider him to have written with honesty and with a definite and serious though narrow view, we shall hold him blameable for not examining the ground of his charges and so (possibly) enlarging that view. If we consider him a reckless libeller, only caring to raise a laugh, then we lower his character, but yet make him in a certain sense less guilty if he only uttered thoughtlessly charges which he never intended or expected to have a serious effect.

A word or two may be added on the estimates which have been formed of this comedy, and on the possible causes of its failure.

Aristophanes, a short time after its rejection, pronounced it the best play he had written. The Greek writers of the arguments reckon it $\tauῶν πάνυ δυνατῶς πεποιημένων$; and the general voice of posterity has confirmed this verdict. Why it failed we can but guess. Aristophanes himself says the audience (or at least the duller part of them) did not understand it (Nub. 525—528, Vesp. 1045—1050). Perhaps they did not care to hear philosophy even when ridiculed. The second Greek argument tells us that Alcibiades and his party brought about the poet's defeat, and this is possible. We know next to nothing of the rival plays of Cratinus and Amipsias which were preferred. Cratinus however (as we know) wrote this his last play at the age of ninety-six, and as we can hardly suppose his powers to have been what they were, perhaps the very spirit of the poet in coming forward after Aristophanes had in the *Knights* (vv. 531—534) described him as a drivelling old man, may have told in his favour and won him laurels which the intrinsic merit of the composition did not deserve.

we use your favoring our Doctor's favor.
We have received your favor respecting
our late late arrival. We are sorry for your
loss. We will be very glad to have you
again. We will be very glad to have you
again. We will be very glad to have you

ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ

TABLE OF THE READINGS OF DINDORF'S AND
MEINEKE'S TEXTS.

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	<i>Dindorf.</i>	<i>Meineke.</i>
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433	μή μοὶ γε	μή 'μοι γε
439	χρήσθων	ἀτεχνῶς
440	τόγ' ἐμὸν	τούμὸν
442	δαρειν	δείρειν
483	εἰ μν. εἰ	ἢ μν. εἰ;
484	μὲν γ'	μὲν γάρ
486, 7	ἔνεστι...ἔνι	οι.
489	προβάλωμαι	προβάλλω σοι
493	δέη	δέει
523	πρώτους	πρώτην
538	σκύτινον	σκυτίον
553	πρώτιστον	πρώτιστος
577	ώφελούσαις	ώφελούσαι
592	τῷ ξύλῳ	ν τῷ ξύλῳ
614	σεληναῖς	σεληναῖς
622	ἢ τὸν	ἢ τοι
638	ἢ περὶ ἐπῶν ἢ ῥυθμῶν	ἢ ῥυθμῶν ἢ περὶ ἐπῶν
642	πότερον	πότερα
647	ταχὺ	τάχα
652	δάκτυλον; νὴ τὸν Δι' ἀλλ'	δάκτυλον; ΣΩ. νὴ τὸν Δι'. ΣΤ. ἀλλ'
658	τούτων	τούτου
663	ἀλεκτρυόνα	ἀλέκτορα
664	φέρε. πῶς;	φέρ'. ὅπως;
681	ἔτι δή γε	ἔτι δέ γε
687	ἔστ' οὐκ	οὐκ ἔστ'
696	σ' ἐνθάδ'	νταῦθά γ'
734	πλὴν ἢ	πλὴν εἰ
740	ἴθι νυν καλ.	ἴθ' ἐγκαλ.
750	δὴ	δὲ
776	ἀποστρέψαις	ἀποστρέψαι'
783	διδαξαίμην	διδάξαιμ' δν
786	νυνὶ	ἡν δ
817	Δία τὸν	Δι' οὐ τὸν
824	πρᾶγ' δ σὺ	τι πρᾶγμ' δ
827	ἔστιν	ἔστ' ἔτ'
847	τίνα νομίζεις	τι διομάζεις
861	πειθόμενος	πιθόμενος
869	οὐ	οὐπω
	ἐνθάδε	ἐνθαδὶ
872	κρέμαι' ὡς ἡλίθιον	κρέμαιό γ' ὡς ἦδιον
884	τὸν...ῆττονα	οι.
887	ΣΤ. ἐγώ δ' ἀπέσομαι	ΣΩ. ἐγώ δ' ἀπειμι
	γούν	νυν
916	διὰ σὲ δὲ	διὰ σ' οὐ φοιτᾶν
918	καὶ γνωσθήσει	γνωσθήσει τοι
925	ῶμοι σοφίας ἡς ἐμν.	ῶμοι σοφίας. Δ. ὕμοι μανίας
926	ῶμοι μανίας τῆς σῆς	Δ. ἡς ἐμνήσθης. Δ. τῆς σῆς
945	ἀναγρύζῃ	ἀναγρύζῃ
962	νενόμιστο	νενόμιστο
965	ἀθρόους	ἀθρόους

<i>Dindorf.</i>	<i>Meineke.</i>
975 ἀνισταμένους.	ἀνιστάμενον
977 ἡλείψατο	ἡλείφετο
982 ἀν ἄνθον	ἄννηθον
986 Μαραθωνομάχας	Μαραθωνομάχος
989 τῆς	τις
995 ὅτι τ. Α. μέλλεις τάγαλμ' ἀναπλάττειν	ὅτι τ. Α. μέλλει τάγαλμ' ἀναπλήσειν.
1040 καὶ τοῖς νόμοις καὶ	τοῖσιν νόμοις ἐν
1047 σε μέσον ἔχω	σ' ἔχω μέσον
1063 διὰ τοῦτο	δι' αὐτὸν
1066 μὰ Δία μάχαιραν	μὰ Δί' οὐ μάχαιραν
1103 κινούμενοι	βινούμενοι
1109 οἴαν	οἶον
1112 ΣΤ. ἔγωγε	ΦΕ. οἴμαλ γε
1135 ὅμνυσ'	ὅμνυς
1137 ἐμοῦ	καὶ μου
1141 δικάσασθαι	δικάσεσθαι
1143 μεμάθηκεν	μεμάθηκε γ'
1165, 66 ὁ τέκνον—πατρός	Socrati tribuit
1179 νέα τις ἡμέρα;	νέα τις; ΣΤ. ἡμέρα
1192 προσέθηκεν	προσέθηκ'
1194 ἀπαλλάττοινθ'	διαλλάττοινθ'
1243 εἴτ' ἀποδώσεις μοι	εἴτε γ' ἀποδώσεις
1246 ΠΑ. τι. σ. δ. δ.; ΜΑ. ἀ. μοι δ. ΠΑ. τι. σ. δ. δ.; ἀ. σοι δ.;	ἀπόδοτε
1286 ἀποδός γε	ἐξαρθεῖς
1304 ἐρασθεῖς	σοφιστὴν ἵσως ἀνθ' ὁν
1309, 10 σοφιστὴν * * ὁν	ἔζητε
1212 ἐπέζει	δῆλόν γε τάνθρωπου στι τὸ λῆμα
1349, 50 δῆλον τὸ λῆμ' ἐστι τάνθρωπου	χρῆν σ' ἀράττεσθαι
1359 χρῆν σ' ἄρα τύπτεσθαι	ἔβινει
1371 ἔκινει	κάγγω οὐκέτ'
1373 καῦτ' οὐκέτ'	τυπτήσομαι
1379 τυπτήσομαι	φράσας
1384 φράσαι	μόνη
1401 μόνον	τύπτοντ'
1412 τύπτειν τ'	τὸ σὸν μὲν
1413 τὸ μὲν σὸν	νομίζεσθαι σὺ
1416 νομίζεσθαι γε	τουτονὶ
1421 τοῦτον ἦν	ἀλέκτορας
1427 ἀλεκτρυόνας	πλήν γ'
1429 πλήν	τι δῆτ' ὀν ἦν τὸν ἥττω λόγον
1445, 6 τι δ' ἦν ἔχων τὸν ἥττω λόγον	ἄλλο γ' ἦ, ταῦτ' ἦν
1448 ἄλλο γ'; ἦν ταῦτι	μετελθὼν ὁν
1466 μετ' ἐμοῦ γ' ἔλθ' οἱ	τουτοινὶ
1473 τουτοινὶ	οι.
1474 δτε...ἡγησάμην	παθόντες τ. θ. ὑβρίζετε
1506 μαδόντ' ἐs τ. θ. ὑβρίζέτην	ἐσκοπεῖσθε τὰs ἔδρας
1507 ἐσκοπεῖσθον τὴν ἔδραν	Choro tribuit
1508, 9 δίωκε...ἡδίκουν	εῖναι.
1510 ἡμῖν	

ΤΠΟΘΕΣΙΣ.

I.

Τὸ δρᾶμα τὸ τῶν Νεφελῶν κατὰ Σωκράτους γέγραπται τοῦ φιλοσόφου ἐπίτηδες ὡς κακοδιδασκαλοῦντος τοὺς νέους Ἀθήνησι, τῶν κωμικῶν πρὸς τοὺς φιλοσόφους ἔχόντων τινὰ ἀντίλογιαν· οὐχ, ὡς τινες, δι' Ἀριστοφάνους. ὁ χορὸς δὲ ὁ κωμικὸς εἰσήρχετο ἐν τῇ ὀρχήστρᾳ τῷ νῦν λεγομένῳ λογίῳ. καὶ ὅτε μὲν πρὸς τοὺς ὑποκριτὰς διελέγετο, εἰς τὴν σκηνὴν ἔώρα· ὅτε δὲ ἀπελθόντων τῶν ὑποκριτῶν τοὺς ἀναπαίστους διεξήγει, πρὸς τὸν δῆμον ἀπεστρέφετο· καὶ τοῦτο ἐκαλεῖτο στροφή. ἦν δὲ τὰ λαμβεῖα τετράμετρα. ἔτα τὴν ἀντίστροφον ἀποδόντες, πάλιν τετράμετρον ἐπέλεγον ἵσων στήχων. ἦν δὲ περὶ τὸ πλεῖστον ισ'. ἐκαλεῖτο δὲ ταῦτα ἐπιρρήματα. ἡ δὲ δλη πάροδος τοῦ χοροῦ ἐκαλεῖτο παράβασις. Ἀριστοφάνης ἐν Ἰππεῦσι,

ἥν μέν τις ἀνήρ τῶν ἀρχαίων κωμῳδοῦδάσκαλος, δις ἡμᾶς
ἡνάγκαξε λέξοντας ἐπη πρὸς τὸ θέατρον παραβῆναι.

II.

Φασὶ τὸν Ἀριστοφάνην γράψαι τὰς Νεφέλας ἀναγκασθέντα ὑπὸ Ἀνύτου καὶ Μελήτου, ἵνα διασκέψαιντο ποῖοι τινες εἰεν Ἀθηναῖοι κατὰ Σωκράτους ἀκούοντες. ηὐλαβοῦντο γάρ, ὅτι πολλοὺς εἶχεν ἔραστάς, καὶ μάλιστα τοὺς περὶ Ἀλκιβιαδῆν, οἱ καὶ ἐπὶ τοῦ δράματος τούτου μηδὲ νικῆσαι ἐποίησαν τὸν πουητήν. ὁ δὲ πρόλογος ἐστι τῶν Νεφελῶν ἀρμοδιώτατα καὶ δεξιώτατα συγκείμενος. πρεσβύτης γάρ ἐστιν ἄγροικος ἀχθόμενος παιδὶ ἀστικῷ φρονήματος γέμοντι καὶ τῆς εὐγενείας εἰς πολυτέλειαν ἀπολελαυκότι. ἡ γάρ τῶν Ἀλκμαιωνιδῶν οἰκία, ὅθεν ἦν τὸ πρὸς μητρὸς γένος ὁ μειρακίσκος, ἐξ ἀρχῆς, ὡς φησιν Ἡρόδοτος, τεθριπποτρόφος ἦν, καὶ πολλὰς ἀνηρημένη νίκας. τὰς μὲν Ὀλυμπίασι, τὰς δὲ Ηυθύοι, ἐνίας δὲ Ἰσθμοῦ καὶ Νεμέα καὶ ἐν ἄλλοις ἀγῶσιν. εὐδοκιμοῦσαν οὖν ὁρῶν ὁ νεανίσκος ἀπέκλινε πρὸς τὸ ἥθος τῶν πρὸς μητρὸς προγόνων.

III.

Πρεσβύτης τις Στρεψιάδης ὑπὸ δανείων καταπονούμενος διὰ τὴν ἵπποτροφίαν τοῦ παιδὸς, δεῖται τούτου, φοιτήσαντα ὡς τὸν Σωκράτην μαθεῖν τὸν ἥττονα λόγον, εἰ πως δύναιτο τὰ ἀδικα λέγων ἐν τῷ δικαστηρίῳ τοὺς χριστὰς νικᾶν καὶ μηδενὶ τῶν δανειστῶν μηδὲν ἀποδοῖνται. οὐ βουλομένου δὲ τοῦ μειρακίσκου, διαγνοὺς αὐτὸς ἐλθὼν μανθάνειν, μαθητὴν τοῦ Σωκράτους ἐκκαλέσας τινὰ διαλέγεται. ἐκλυθείσης δὲ τῆς διατριβῆς, οὐ τε μαθηταὶ κύκλῳ καθήμενοι πιναροὶ συνορῶνται καὶ αὐτὸς ὁ Σωκράτης ἐπὶ κρεμάθρας αἰωρούμενος καὶ ἀποσκοπῶν τὰ μετέωρα θεωρεῖται. μετὰ ταῦτα τελεῖ παραλαβῶν τὸν πρεσβύτην, καὶ τοὺς νομιζόμενους παρ' αὐτῷ θεοὺς, Ἀέρα, προσέτι δὲ καὶ Αἴθέρα καὶ Νεφέλας κατακαλεῖται. πρὸς δὲ τὴν εὐχὴν εἰσέρχονται Νεφέλαι ἐν σχήματι χοροῦ καὶ φυσιολογησαντος οὐκ ἀπιθάνως τοῦ Σωκράτους ἀποκαταστᾶσαι πρὸς τοὺς θεατὰς περὶ πλειστῶν διαλέγονται. μετὰ δὲ ταῦτα ὁ μὲν πρεσβύτης διδασκόμενος ἐν τῷ φανερῷ τινὰ τῶν μαθημάτων γελωτοποιεῖ· καὶ ἐπειδὴ διὰ τὴν ἀμαθίαν ἐκ τοῦ φροντιστηρίου ἐκβάλλεται ἄγων πρὸς βίαν τὸν νιὸν συνιστησι τῷ Σωκράτει. τούτου δὲ ἔξαγαγόντος αὐτῷ ἐν τῷ θεά-

τρῷ τὸν ἄδικον καὶ τὸν δίκαιον λόγον, διαγωνισθεὶς ὁ ἄδικος πρὸς τὸν δίκαιον λόγον, καὶ παραλαβὼν αὐτὸν ὁ ἄδικος λόγος ἐκδιδάσκει. κομισάμενος δὲ αὐτὸν ὁ πατὴρ ἐκπεπονημένον ἐπηρέάζει τοῖς χρήσταις, καὶ ὡς κατωρθωκῶς εὐωχεῖ παραλαβών. γενομένης δὲ περὶ τὴν εὐωχίαν ἀντιλογίας, πληγὰς λαβὼν ὑπὸ τοῦ παιδὸς βοήν ἵστησι, καὶ προσκαταλαλούμενος ὑπὸ τοῦ παιδὸς ὅτι δίκαιον τοὺς πατέρας ὑπὸ τῶν νιῶν ἀντιτύπτεσθαι, ὑπεραλγῶν διὰ τὴν πρὸς τὸν νιὸν σύγκρουσιν ὁ γέρων, κατασκάπτει καὶ ἐμπίπρησι τὸ φροντιστήριον τῶν Σωκρατιστῶν. τὸ δὲ δρᾶμα τῶν πάνυ δυνατῶς πεποιημένων.

IV.

Τὸ δὲ δρᾶμα τοῦτο τῆς ὄλης ποιήσεως κάλλιστον εἶναι φησι καὶ τεχνικώτατον.

Αἱ πρῶται Νεφέλαι ἐν ἀστεὶ ἐδιδάχθησαν ἐπὶ ἄρχοντος Ἰσάρχου. ὅτε Κρατῖνος μὲν ἐνίκα Πυτίνη, Ἀμειψίας δὲ Κόνυν. διόπερ Ἀριστοφάνης διαρριφθεὶς παραλόγως φήθη δεῖν ἀναδιδάξας τὰς δευτέρας ἀπομέμφεσθαι τὸ θέατρον. ἀποτυχών δὲ πολὺ μᾶλλον καὶ ἐν τοῖς ἔπειτα οὐκέτι τὴν διασκευὴν εἰσγγαγεν. αἱ δὲ δεύτεραι Νεφέλαι ἐπὶ Ἀμειψίου ἄρχοντος.

Τοῦτο ταυτόν ἔστι τῷ προτέρῳ. διεσκένασται δὲ ἐπὶ μέρους ὡς ἀν δὴ αἰναδιδάξαι μὲν αὐτὸν τὸν ποιητοῦ προθυμηθέντος, οὐκέτι δὲ τοῦτο δι' ἣν ποτε αἰτίαν ποιήσαντος. καθόλου μὲν οὖν σχέδον παρὰ πάν μέρος γεγενημένη διόρθωσις. τὰ μὲν γάρ περιήρηται, τὰ δὲ πέπλεκται, καὶ ἐν τῇ τάξει καὶ ἐν τῇ τῶν προσώπων διαλλαγῇ μετεσχημάτισται. ἀ δὲ δλοσχερῆ τῆς διασκευῆς τοιαῦτα δύτα τετύχηκεν, αὐτίκα ἡ παράβασις τοῦ χοροῦ ἡμειπται, καὶ ὅπου ὁ δίκαιος λόγος πρὸς τὸν ἄδικον καλεῖ, καὶ τελευταῖον ὅπου καίεται ἡ διατριβὴ Σωκράτους.

Τὴν μὲν κωμῳδίαν καθῆκε κατὰ Σωκράτους, ὡς τοιαῦτα νομίζοντος, καὶ Νεφέλας καὶ Ἀέρα καὶ τί γάρ ἀλλ' ἡ ξένους εἰσάγοντος δαίμονας. χορῷ δὲ ἔχριστο Νεφελῶν πρὸς τὴν τοῦ ἀνδρὸς κατηγορίαν, καὶ διὰ τοῦτο οὕτως ἐπεγράφη. διτταὶ δὲ φέρονται Νεφέλαι. οἱ δὲ κατηγορήσαντες Σωκράτους Μέλητος καὶ Ἀνυτος.

V.

ΘΩΜΑ ΤΟΤ ΜΑΓΙΣΤΡΟΤ.

Ἄνυτος καὶ Μέλητος Σωκράτει τῷ Σωφρονίσκου βασκήναντες καὶ αὐτὸν μὴ δινάμενοι βλάψαι ἀργύριον ἵκανὸν Ἀριστοφάνει δεδώκασιν, ἵνα δρᾶμα κατ' αὐτὸν συστήσηται. καὶ διὰ πεισθεὶς γέροντά τινα Στρεψιάδην καλούμενον ἐπλάσατο ὑπὸ χρεῶν πιεζόμενον, ἀ δὴ ἀνηλώκει περὶ τὴν τοῦ παιδὸς Φειδιππίδου ἵπποτροφίαν. οὕτω δὲ τούτων ἔχόντων, μὴ ἔχων ὁ Στρεψιάδης τί τοιήσει περὶ τὰ χρέα, βουλεύεται προσαγαγεῖν τῷ Σωκράτει τὸν ἑαυτοῦ παῖδα, ἵνα παῖ, αὐτὸν τὸν ἄδικον μάθῃ λόγον, καὶ οὕτω τοὺς δανειστὰς ἀποκρούσηται. Φειδιππίδης μὲν οὖν, πολλὰ δεηφέντος τοῦ πατρὸς, προσελθεῖν οὐκ ἐπεισθῇ. ἀποτυχών δὲ ὁ πρεσβύτης τῆς ἐπ' ἐκείνου ἐλπίδος καὶ οὐκ ἔχων ὅστις καὶ γένηται, εἰς δεύτερον εἶδε πλοῦν. οὐδὲν γὰρ τῆς ἡλικίας φροντίσας οὐδὲ ἐνθυμηθεῖς εἰ τισιν ἀτοπος δόξειεν ἀνήρ ἐπὶ γήρασ οὐδὲ μανθάνειν καθάπερ κομιδὴ νέος ἀρχόμενος, ἀλλ' εἰς ἐν ἀφεωρακώς μόνον ἐκεῖνο, ἐὰν ἅρα οὖς τε γένηται τοὺς δανειστὰς διὰ πειθοῦς ἀποστερῆσαι τὰ χρήματα, αὐτὸς πρόσεισι τῷ Σωκράτει. οὐκ ἔχων δὲ ὑπηρετοῦντα τὴν νοήσει τὸν νοῦν, ἀλλὰ τοιοῦτος ὡν οἰς ἐμάνθανεν, οἰος καὶ πρὶν τῆς παιδείας ἐφῆθα, αὐτὸς μὲν ἀπέγινα παιδείεσθαι, προσελθὼν δὲ τῷ παιδὶ καὶ αὐθὶς πολλαῖς πέπεικε ταῖς δεήσεσιν ἔνα τῶν Σωκράτους ὄμιλητῶν γενέσθαι. ὁ δὲ καὶ γέγονε καὶ μεμάθηκε. συνί-

σταταὶ δὲ τὸ δρᾶμα ἐκ χοροῦ Νεφελῶν. ἔχει δὲ κατηγορίαν τοῦ Σωκράτους, ὅτι τοὺς συνήθεις θεοὺς ἀφεῖς κανὰ ἐνόμισε δαιμόνια, Ἀέρα καὶ Νεφέλας καὶ τὰ τοιαῦτα.

VI.

Πρεσβύτης τις Στρεψιάδης ὑπὸ δανείων καταπονούμενος διὰ τὴν ἵπποτροφίαν τοῦ παιδὸς δεῖται τούτου φοιτήσαντα εἰς τὸν Σωκράτην μαθεῖν τὸν ἀδικὸν λόγον, ὅπως μηδενὶ τῶν δανειστῶν μηδὲν ἀποδώσῃ. μηδὲ βουλομένου δὲ τοῦ παιδὸς εἰσέρχεται αὐτὸς. καὶ μὴ δυνάμενος μαθεῖν διὰ τὸ γῆρας ἐκδικεταί. ὑποστρέψας δὲ καὶ τῷ νιῷ πεισας ἥγαγεν αὐτὸν τῷ Σωκράτει, ὃς καλέσας τὸν δίκαιον λόγον καὶ ἀδικον καὶ αἴρεσιν τῷ νέῳ δὸντι ἐκλέξασθαι, διδάσκει ἐκείνον τὸν ἀδικον λόγον. μαθὼν δὲ ὁ νιὸς ὅπερ ἐβούλετο δὲ πατὴρ καὶ τὴν παχύτητα ἐκείνου καταγνοὺς τύπτει τὸν πατέρα αὐτὸν ἐστιῶντα. ὁ δὲ ἀλγήσας διὰ τὴν τοῦ παιδὸς ἀσέβειαν ἀπελθὼν κατακαλεῖ τὸ φρονιστήριον, νομίσας Σωκράτην αἴτιον τῆς ἀσέβείας τοῦ παιδὸς εἶναι. κατηγορεῖ δὲ ἐνταῦθα τοῦ Σωκράτους ὡς ἀσέβοῦς καὶ ξένους θεούς ἐπεισάγοντος, ἀφέντος τοὺς συνήθεις. ἐπιγράφεται δὲ Νεφέλαι, διότι παρεισάγεται χορὸς Νεφελῶν ὁμιλῶν Σωκράτει, ἀς ἐνόμισε θεὰς, ὡς Ἀριστοφάνης κατηγορεῖ. ὁ γάρ "Ανυτος καὶ Μέλητος φθονοῦντες Σωκράτει καὶ μὴ δυνάμενοι ἀλλως βλάψαι ἡ φανερῶς κατηγορῆσαι μεγάλους ὅντος ἵκανὸν ἀργύριον δεδώκασιν Ἀριστοφάνει ταύτην τὴν κωμῳδίαν κατ' ἐκείνου γράψαι. τὰ δὲ πρόσωπα Στρεψιάδης, Φιδεππίδης, μαθητὴς Σωκράτους, Σωκράτης, χορὸς Νεφελῶν, δίκαιος λόγος, ἀδικος λόγος, Παστας δανειστῆς, μάρτυς.

VII.

(ΑΡΙΣΤΟΦΑΝΟΤΣ ΓΡΑΜΜΑΤΙΚΟΤ.)

Πατὴρ τὸν νιὸν σωκράτιζειν βούλεται·
καὶ τῆς περὶ αὐτὸν ψυχρολογίας διατριβὴ
ἵκανή, λόγων ἀπόνοια πρὸς τοὺναντίον.
χορὸς δὲ Νεφελῶν ὡς ἐπωφελῆ λέγων,
καὶ τὴν ἀσέβειαν Σωκράτους διεξῶν·
ἄλλαι θ' ὑπ' ἀνδρὸς...κατηγορίαι πικραί,
καὶ τῶν μαθητῶν εἰς πατραλοίας ἔκτόπως.
εἰτ' ἐμπυρισμὸς τῆς σχολῆς τοῦ Σωκράτους.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΤΡΕΨΙΑΔΗΣ.

ΦΕΙΔΙΠΠΙΔΗΣ.

ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ.

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΤΕΣ.

ΣΩΚΡΑΤΗΣ.

ΧΟΡΟΣ ΝΕΦΕΛΩΝ.

ΔΙΚΑΙΟΣ ΛΟΓΟΣ.

ΑΔΙΚΟΣ ΛΟΓΟΣ.

ΠΑΣΙΑΣ, δανειστής.

ΑΜΤΝΙΑΣ, δανειστής.

ΜΑΡΤΤΕΣ.

ΧΑΙΡΕΦΩΝ.

ΝΕΦΕΛΑΙ.

ΣΤΡΕΨΙΑΔΗΣ

ΙΟΤ ιού·

ῳ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον·
ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται;
καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἥκουσ' ἐγώ·
οἱ δ' οἰκέται ρέγκουσιν ἀλλ' οὐκ ἀν πρὸ τοῦ.
ἀπόλοιο δῆτ', ὡς πόλεμε, πολλῶν οῦνεκα,
ὅτ' οὐδὲ κολάσαι ξεστί μοι τοὺς οἰκέτας.

5

1—125. Strepsiades is sleeplessly tossing on his bed in the early morn, at his wits' end how to get rid of the debts that his son by his horse-keeping has brought on him. He tells how he was married and ruined, and how the only way to save him seems to be if Phidippides can be brought to drop horse-flesh for philosophy and rhetoric. So he wakes him up, and puts the matter before him; but his son, though threatened, refuses to give up his ways.

2 τὸ χρῆμα τῶν νυκτῶν ὅσον.] This punctuation, proposed by Ernesti, and adopted by Meineke, is best, for (as Walsh has seen) ὅσον cannot be taken = ὡς with ἀπέραντον, nor is Hermann's explanation, τὸ χρῆμα τ. ν. τύσον ἐστὶν ὅσον ἀπέραντον, at all satisfactory. And the line finds its exact parallel in *Ran.* 1278, ὡς Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν κόπων ὅσον. Strepsiades despairingly complains how long the nights are, and subjoins ἀπέραντον as a further definition of their length. *χρῆμα* with a genitive in this use is common. Aristophanes uses it to express multitude in *Acharn.* 150, *ὅσον τὸ χρῆμα*

παρνόπων προσέρχεται. Cf. *Pac.* 1192, *ὅσον τὸ χρῆμα* ἐπὶ δεῦπνον ἥλθ' *εἰς τὸν γάμους*: magnitude in *Eg.* 1219, *χρῆμα τοῦ πλακούντος*: splendour or beauty in *An.* 826, *λιπαρὸν τὸ χρῆμα τῆς πόλεως*.

3 ἀπέραντον. οὐδέποθ' ή. γ.] Brünck quotes appositely from Plaut. *Amphitr.* I. I. 123, 'Neque ego hac nocte longiore me vidisse censeo; Nisi itidem unam, verberatus quam pependi perpetem:' and from the *Menaechmi* (v. 5. 29) the colloquy of Menaechmus with the mad doctor 'Med. Perdormiscin tu usque ad lucem? facilin tu obdormis cubans? Men. Perdormisco si resolui argentum quoi ego debeo.' Strepsiades had *not* paid his (or rather his son's) debts, and therefore could not sleep.

6 ἀπόλοιο — πόλεμε — πολλῶν.] The alliteration is no doubt intentional. Cf. below v. 12. Such alliterative jingles meet us frequently in Plautus, e. g. *Menaechm.* II. I. 32, *geminum dum quaeris, gemes*, II. 3. 53, *Quasi supellex pellionist; palus palo proximust.*

7 ὅτ' οὐδὲ, κ. τ. λ.] Masters could

ἀλλ' οὐδ' ὁ χρηστὸς οὐτοσὶ νεανίας
έγειρεται τῆς νυκτὸς, ἀλλὰ πέρδεται
ἐν πέντε σισύραις ἐγκεκορδυλημένος.

ἰλλ' εἰ δοκεῖ, ρέγκωμεν ἐγκεκαλυμμένοι. *if that's the fashion.*
ἀλλ' οὐ δίναμαι δείλαιος εὔδειν δακνόμενος
ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,
διὰ τουτοὶ τὸν νίον. ὁ δὲ κομην ἔχων μη φέονται ^{τινες} εομένοις
ἰππάζεται τε καὶ ξυνωρικεύεται ^{τοὺς οὐκ ενὶ ταῖς σφραγίσ} ομοιοῖς
όνειροπολεῖ θ' ἵππους ἐγώ δ' ἀπόλλυμαι,

10

15

not be over strict with slaves for fear they should run away. Cf. *Pac.* 451, where the δοῦλος αὐτομολεῖν παρεσκευασμένος is one of the list of those who wish for war. Walsh reminds us of brother Jonathan's complaint how in this so-called land of freedom 'a man can't whop his own nigger.' ὅτι is ὅτε 'when.' Strepsiades gives it as one (and a chief one) out of the many reasons for cursing war that it is a time when one can't punish one's own slaves.

κολάσαι" ξεστι.] Cf. note on 42.

10 ἐγκεκορδυλημένος.] L. and S. take this to mean simply 'covered up,' from the sense of 'covering for the head,' which one Scholiast and Suidas give to *κορδύλη*. But the other Scholiast's explanatory word ἐντευλιγμένος, and the former part of Suidas' remarks on the word, give a more correct idea of its force. *κορδύλη*, says Suidas, is a bump or swelling on the head from a blow. Hence ἐγκεκορδυλημένος means 'rolled up, wrapped up, and huddled together, so as not to shew the figure of a man but to appear a lumpy swelling of the bed-clothes' (ἐντευλιγμένος, ἐγκεκαλυμμένος καὶ συνεστραμμένος ὥστε μηδὲ ἀνθρώπου σχῆμα δηλοῦν ἀλλ' ἔξοχὴν φανεσθαι τῶν στρωμάτων). Then *κορδύλη* might easily from the sense 'bump, swelling, knot,' be applied by the Cyprians (as they say it was) to a top-knot or head-dress, equivalent to the Attic *κράβυλος*. There is in *τύλη*, a lump, knot, &c. and *τυλίσσω* a tole-

table analogy. What is rolled up is of necessity lumpy. Strepsiades, pointing to his young hopeful, uses the graphic word 'lumped together,' or 'a shapeless lump under five blankets,' though of himself he is content merely to say (v. 11) ἐγκεκαλυμμένοι. For this last cf. *Plat. Prot.* 315 D, ὁ μὲν οὖν Πρόδικος ἔτι κατέκειτο ἐγκεκαλυμμένος ἐν κωδίοις τισὶ καὶ στρώμασι καὶ μάλα πολλοῖς.

12 ἀλλ' οὐ, κ.τ.λ.] He tries to get a nap, but failing, proceeds thus, ἀλλ' οὐ, κ.τ.λ. Note again the alliterations: 'But sleep I can't a wink, poor beggar! bitten By bouncing bills, &c.'

13 δαπάνης.] Pindar (*Isthm.* IV. 49) speaks of those who δαπάνᾳ χαίρονται ἵππων. That horse-keeping was a token of wealth, Demosthenes shews, c. *Phaenirr.* 104, *ἱπποτρόφος ἀγαθός ἔστι καὶ φιλότιμος, ἀτενέος καὶ πλούσιος καὶ ἵσχυρὸς ὄν.*

χρεῶν.] With allusion to *κορέων*. Were 'buggies' a fashionable vehicle for young spendthrifts, they might be put in Strepsiades' list with double meaning.

14 κόμην ἔχων.] For the knights' long hair cf. *Eg.* 580, 1121. In our own country long hair distinguished Cavaliers from Roundheads.

15 ἵππάζεται κ. ξυν.] 'Is riding nags and driving curries.' Walsh. So too the Scholiast: νῦν μὲν ἐπὶ κελητος, νῦν δὲ ἐπὶ ξυνωρίδος ὄρματος δχούμενος. But *ἵππάζεται* might refer to driving as well: cf. *Hom. Il. v. 426*, 'Αντίλοχ' ἀφραδέως ἵππάζεται.

ὅρῶν ἄγουσταν τὴν σελήνην εἰκάδας·
οἱ γὰρ τόκοι χωροῦσιν. ἄπτε, πᾶν, λύχνον,
κάκφερε τὸ γραμματεῖον, ὥν ἀναγνῶ λαβὼν
δόποσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους·
φέρ’ ἵδω, τί ὀφείλω; δώδεκα μνᾶς Πασίᾳ.
τοῦ δώδεκα μνᾶς Πασίᾳ; τί ἐχρησάμην;
ὅτ’ ἐπριάμην τὸν κοππατίαν· οἵμοι τάλας,
εἴθ’ ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

20

ΦΕΙΔΙΠΠΙΔΗΣ

Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαυτοῦ δρόμον.

25

ΣΤΡΕΨΙΑΔΗΣ

τοῦτ’ ἔστι τουτὶ τὸ κακὸν ὃ μ’ ἀπολώλεκεν·
ὄνειροπολεῖ γὰρ καὶ καθεύδων ἵππικήν.

17 εἰκάδας.] ‘The twenties,’ *i.e.* the twentieth, twenty-first, &c. So we speak of the ‘teens.’ The interest would have to be paid at the end of the month; but ‘the twenties’ would be bringing that end alarmingly near. At v. 750 Strepesiades invents a plan for getting rid of the troublesome moon.

21 Πασίᾳ.] This money-lender appears at v. 1213 to demand his money.

22 τοῦ.] ‘For what?’ genitive of price, $\tauι=εις\tauι$: cf. *Eg.* 1183, $\tauι\tauούτους\chiρήσομαι\tauοῖς\acute{ε}ντέρους$;

23 κοππατίαν.] Cf. below, v. 1298, and *Eg.* 603. So the New Forest, Exmoor, and Dartmoor ponies are branded. ‘Branded with the “I”...Would that *my own eye* had been knocked out,’ Walsh. Another translator puns on ‘hack’ and ‘hacked out.’ Perhaps *κοππατίαν* is too valuable a horse to find an equivalent in ‘hack.’ From the Scholiast, and from Ar. *Fr.* 135, *ψήχει ἡρέμα τὸν βουκέφαλον καὶ κοππατίαν*, we gather that *βουκέφαλος* also was a name from the brand rather than from the shape of the horse’s head: indeed the Scholiast says οὐ γὰρ βουκέφαλος ἵππος καλούμεν διὰ τὸ μορφὴν τοιαύτην αὐτὸν ἔχειν. But probably the horse first thus branded

was so marked because of his shape.

24 ἐξεκόπην.] Kuster, Hermann, and Meineke prefer ἐξεκόπη, explaining it, that if the horse had had his eye knocked out, he would have been valueless, and so Phidippides would not have wanted to buy him; whereas (it is argued) Strepesiades, after losing his own eye, could equally well have bought the horse. Yet surely the wish is of this kind, ‘I ought to have done and suffered anything rather than buy him.’ In Plaut. *Menaech.* I. 2. 43, a parasite says, ‘oculum ecfodito mihi, Menaechme, si ullum verbum faxo nisi quod jusseris.’ We may suppose the expression colloquial and common, and chosen here chiefly for the sake of the alliterative pun.

25 Φίλων, ἀδικεῖς.] Phidippides, as his father said at v. 16, dreams horses. Cf. Theocr. *Id.* XXI. 44, *καὶ γὰρ ἐν ὑπνοῖς πᾶσα κύων ἄρκτως μαντεύεται λχθύνα κῆργάν*. So the Furies dream of their wild hunt (Aesch. *Eum.* 130) when Clytaemnestra says to them οὐαρ διώκεις θῆρα, κλαγγανεῖς δ’ ἄπερ κύων μέριμναν οὕποτ’ ἐκλεπὼν πόνου.

27 ὄνειροπολεῖ.] Cf. *Vesp.* 93, ην δ’ οὖν καταμύσῃ...δμως ἐκεὶ ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλεψύδραν.

ΦΕΙΔΙΠΠΙΔΗΣ

πόσους δρόμους ἐλᾶ τὰ πολεμιστήρια;

ΣΤΡΕΨΙΑΔΗΣ

ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.

ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν;

τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμυνίᾳ.

30

ΦΕΙΔΙΠΠΙΔΗΣ

ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ', ω μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,

ὅτε καὶ δίκας ὥφληκα χάτεροι τόκου

ἐνεχυράσεσθαι φασιν.

28 ἐλᾶ.] Meineke wishes to read ἐλᾶς. ‘How many courses will you (Philon) drive the war-chariots round?’

τὰ πολεμιστήρια.] Sc. ἄρματα. Demosthenes, in the speech above quoted, speaks of Phaenippus (c. *Phaenipp.* 1047) as having sold his πολεμιστήριος ἵππος.

29 ἐλαύνεις δρόμους.] The youth had asked, ‘How many times round will the war-chariots run?’ Strepsiades rejoins, ‘you run me round and round a ruinous rig.’

30 τί χρέος ἔβα.] A phrase borrowed from τί χρέος ἔβα δῶμα of Euripides, the Scholiast tells us. The Doric form ἔβα makes this probable, cf. Eur. *Hipp.* 580, τί ποτ' ἔβα κακόν;

31 Ἀμυνίᾳ.] Probably not the same person as the Amynias mentioned in *Vesp.* 74, and below v. 692. This last was the son of Pronapes, and a coward.

32 ἐξαλίσας.] Cf. Xen. *Oecon.* XI. 18, ὁ παῖς ἐξαλίσας τὸν ἵππον οἴκαδε ἀπάγει. The Scholiast says that the place of rolling was called ἀλυδήθρα: a word used rather differently in *Ran.* 904. But the idea of making a horse roll before taking him home is curious; nor can the compound ἐξαλίσαι, ‘to roll out of,’ be naturally thus explained. ‘To

take out of his harness,’ i. e. strip him of saddle, girths, &c. (a translation suggested by Paley), is better. In the passage of Xenophon it is just after a stiff ride across country, that the groom is to lead the horse home ἐξαλίσας, having taken off his saddle, &c., and probably converting him into a pack-horse, for he is to take anything that may be wanted from the farm to the town. With this rendering of ἐξαλίσας, we should have in the next line, ‘You have stripped me bare enough of my substance.’

34, 35 χάτεροι τόκου ἐνεχυράσεσθαι φασιν.] ‘And others say they will seize (my goods) as pledges for the interest.’ In a law quoted in Dem. *Mid.* 518, the active form of this verb is used: also in Dem. c. *Androt.* 762; but the middle is used in the *Eccles.* 567, μὴ νεχυράζμενον φέρειν. Below, in v. 241, we have the passive ἐνεχυράζομαι τὰ χρήματα, ‘I have my goods seized for debt.’ Some ἐνέχυρον or ὑποθήκη was usually deposited by borrowers to secure the lenders. Cf. Dem. c. *Lacrit.* 926, καὶ παρέξοντι τοῖς δανεισταῖς τὴν ὑποθήκην ἀνέπαφον κρατεῖν ἔως ἂν ἀποδῶσι τὸ γιγνόμενον ἀργύριον κατὰ τὴν συγγραφήν.

35 ἐνεχυράσεσθαι.] So Meineke

ΦΕΙΔΙΠΠΙΔΗΣ

ἐτεὸν, ὡ πάτερ,
τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὅλην;
are you so out of sorts.

ΣΤΡΕΨΙΑΔΗΣ

δάκνει με δήμαρχός τις ἐκ τῶν στρωμάτων.

ΦΕΙΔΙΠΠΙΔΗΣ

ἔασον, ὡ δαιμόνιε, καταδαρθεῖν τί με.

ΣΤΡΕΨΙΑΔΗΣ

σὺ δ' οὖν κάθευδε· τὰ δὲ χρέα ταῦτ' ἵσθ' ὅτι
ἐσ τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται.
φεῦ.

εἴθ' ὥφελ' ἡ προμνήστρι' ἀπολέσθαι κακῶς,
ἥτις με γῆμαι πῆρε τὴν σὴν μητέρα.
ἔμοὶ γὰρ ἦν ἄγροικος ἥδιστος βίος,

40

reads for -ασθαι, which (in *Poetae Scen.*) Dindorf retains. Bekker gives -ισεύθαι as one MS. reading, and Dobree says that in one MS. it is hardly discernible whether *a* or *ε* be the letter. The future infinitive seems required.

ἐτεὸν.] Frequent in questions: cf. *Ach. 609.*

37 δῆμαρχος.] The demarch had to enforce payment of taxes, &c.; and among other debts Strepsiades might have arrears of taxes; but the Scholiast further says that the demarchs were appointed 'that those of a demus might give and receive one from the other their rights;' and that 'those who seized goods for debt must take the demarch with them to the debtor's house.' Strepsiades says δῆμαρχος, δέον εἶπον κόρεις. 'There's a *bumbailiff* in the bed that bites me.' Walsh.

41 εἴθ' ὥφελ' ἡ π.] Formed perhaps on the Euripidean model of the first line in the *Medea*, εἴθ' ὥφελ' Αργούς μὴ διαπτάσθαι σκάφος.

προμνήστρια.] Socrates in Xenophon (*Mem.* II. 6. 36) speaks of προμνηστρίδας, some good, some

bad; as if it were a regular and recognized business. Cf. Eur. *Hipp.* 589, τὴν κακῶν προμνήστριαν.

42 γῆμαι πῆρε.] So Brunck and Dawes read it here, and κολάσαι ἔξεστι v. 7, and εἶναι φασκε v. 1357. Cf. *Thesmoph.* 217, η μὴ πιδέδοναι μαντὸν (-δοῦναι μαντὸν Mein.). Bekker gives κολάσαι ἔξ., and γῆμαι ἐπ. in full. Dindorf and Meineke give γῆμι ἐπ., κολάσος ἔξ., and εἰν' ἔφ. in this play, but -ναι μαντὸν in *Thesmoph.* 217: which seems inconsistent. Either the absorption of the short *e* by the diphthong, or a crasis, seems a more natural way of combining the two vowel sounds here than elision, of which however there are instances after *ai*. Cf. v. 780, 988, and the note there.

ἐπῆρε.] 'Put me up to.' 'Egged me on.' Walsh. There is in the word an idea of elation, of making Strepsiades look higher than as a countryman he should have done. So the Scholiast says, κυρίως τὸ ἀνέχανωσεν, ἀνεκούφισεν, ἐπαγγελλούμενη προίκα μεγάλην εἰσοισειν τὴν γυναῖκα, adding however καταχρηστικῶς δὲ ἀνέπιεσεν. But the two ideas are combined.

εὐρωτιῶν, ἀκόρητος, εἰκῆ κείμενος,
βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις. 45
ἔπειτ' ἔγημα Μεγακλέους τοῦ Μεγακλέους
ἀδελφιδῆν ἄγροικος ὃν ἔξ ἄστεως,
σεμνῆν, τρυφῶσαν, ἐγκεκοισυρωμένην.
ταύτην ὅτ' ἐγάμουν, συγκατεκλινόμην ἐγὼ
ὅζων τρυγὸς, τραστᾶς, ἐρίων περιουσίας,
ἡ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,
δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.

44 ἀκόρητος, εἰκῆ κείμενος.] Eu-
stathius and the Scholiast explain
ἀκόρητος by ἀκαλλώπιστος, ἀφιλοκά-
λητος; words which find their illus-
tration in two speeches of Pericles
about the Athenians, Thuc. II. 40,
φιλοκαλοῦμεν γὰρ μετ' εὐτελεῖς,
κ.τ.λ., and II. 62, where he terms
houses and the like κήπιον καὶ ἐγ-
καλλώπισμα πλούτου. The life of
the town is, as Suidas says, ἐπίμε-
λης καὶ καθάριος; that of the coun-
try is blessed with plenty and un-
tidiness: the house has store of good
things, but οὐδεμίαν τῶν τοιούτων
πραγμάτων εὐθεσταν. ἀλλο ἀλλαχῆ
κεῖται ὡς ἔτυχε: there may be a
place for everything, but everything
is not in its place. Walsh however
refers εἰκῆ κείμενος to the farmer
himself. 'I used to enjoy a rustic's
jolly life, Dusty, unmopped, reclin-
ing at my ease,' noting that Strepsiades
delighted in dirt and dust, and hated the housemaid's broom.
The epithets εὐρ. ἀκ. may fit both
farmer and furniture, but εἰκῆ κεί-
μενος is probably meant more for
the latter than for Virgil's 'molles
sub arbore somni.'

45 βρύων.] Cf. Oed. Col. 16,
χῶρος δ' ὅδ' ιερὸς, ὡς σάφ' εἰκάσαι,
βρύων δάφνης, ἐλαίας, ἀμπέλου. It is
one of the strongest words for teem-
ing abundance that can be used.

46 Μεγακλέους.] There were
several of the name, all of the Alc-
maeonids. The line is given in
Smith's *Dic. Biogr.* thus: Alcmaeon,
Megacles, Alcmaeon, Megacles, Alc-

maeon, Megacles, Hippocrates, Me-
gacles. Alcibiades was, by his
mother Dinomache, of this line;
and is doubtless pointed at in Phi-
dippides.

47 ἄγροικος ὃν ἔξ ἄστεως.] Neg-
lecting the wise saw τὸ κηδεῦσαι καθ'
έαυτὸν ἀριστεύει μακρῷ. Aesch. *Prom.*
Vinc. 890: which is attributed to
Pittacus by Callimachus in his epi-
gram: being there couched in figu-
rative language τὴν κατὰ σαντὸν ἔλα
(βέμβικα), 'spin the top that's near-
est you,' or 'that fits you, your own
proper top.' Cf. Ovid's 'Nube pari.'
ἄγροικος and ἔξ ἄστεως are put close
together to enforce the contrast, 'I
a country lout—she a town lady.'

48 ἐγκεκοισυρωμένην.] περισσῶς
κεκοσμημένην, Schol. There were
two Coesyras, one the wife of the
elder Alcmaeon, the other his grand-
daughter, who was married to Pi-
sistratus, cf. *Acharn.* 614. The
former Coesyra, a rich heiress from
Eretria, may be chiefly meant: the
verb is of course coined for the fine
lady whom Strepsiades had to wife.
'Be-Coesyraed,' Walsh.

49 τρυγὸς, τραστᾶς, ἐρίων περι-
ουσίας.] There is alliteration again
here. τραστᾶς is explained by one
Scholiast as the place of drying figs,
by another as the ξύλον. ἐν φ τὰς
ὅπωρας ἔξηρανον. It probably is
connected with ταρσός.

50 λαφυγμοῦ.] 'Gluttony' or
wastefulness: a devouring of sub-
stance in riotous living. Homer
says of a lion (*Il. λ. 176*), αἷμα καὶ

οὐ μὴν ἐρῶ γ' ὡς ἀργὸς ἦν, ἀλλ' ἐσπάθα.
ἔγω δ' ἀν αὐτῇ θοῖμάτιον δεικνὺς τοδὶ
πρόφασιν ἔφασκον, ὡς γύναι, λίαν σπαθᾶς.

55

ΘΕΡΑΠΩΝ

ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤΡΕΨΙΑΔΗΣ

οἵμοι. τί γάρ μοι τὸν πότην ἥπτες λύχνον;
δεῦρ' ἔλθ', ἵνα κλάγη.

ΘΕΡΑΠΩΝ

διὰ τί δῆτα κλαύσομαι;

ΣΤΡΕΨΙΑΔΗΣ

ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.
μετὰ ταῦθ', ὅπως νῷν ἐγένεθ' νίὸς οὐτοσὶ, ^{εἰ}
έμοι τε δὴ καὶ τῇ γυναικὶ τάγαθῃ,
περὶ τούνόματος δὴ 'ντεῦθεν ἐλοιδορούμεθα.
ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,

60

ἔγκυτα πάντα λαφύσσει. λαφυκταὶ,
acc. to Athenaeus, were those who
spent much *τὰς μέθας καὶ τὰς ἀσωτίας*. Κωλιὰς and Γενετυλλὶς are
titles of Aphrodite, the former from
a promontory of Attica and a tem-
ple there. They are again coupled
together in *Lysistr.* 2. Cf. *Thesm.* 130.

53 ἐσπάθα.] This word has a
double sense, ἀναλοῦν and ὑφαλεῖν.
We might render the line freely,
'And yet I will not say she was no
spinster, She made my money spin.'
Passages illustrating the use of *σπαθᾶν* are collected in Shilleto's note
on Dem. *F. L.* p. 355; and it is
rightly inferred that *ἐσπαθᾶτο* means
there 'were squandered, wasted,'
not, as L. and S. take it, 'were wo-
ven.' No merely *literal* usage of
σπαθᾶν has been produced.

54, 55 ἔγω δ' ἀν.....σπαθᾶς.]
Strepsiades would take his coat
(threadbare, unmended and button-
less probably) as the text (*πρόφασιν*)
of his preaching, and ironically com-
mend his dame's housewifery. Wie-
land renders the whole passage thus:

'Dass sie faul war, will Ich just
nicht sagen, sie wirkte nur zu viel.
Frau, sprach ich einst zu ihr—auf
meinen Kittel, Zum Vorwand, wei-
send—du *verzettelst* mehr Als nöthig
ist:' the double meaning of 'verzet-
teln' being almost an exact counter-
part of that in *σπαθᾶν*.

57 πότην.] 'Oil-bibbing:' be-
cause of the thickness of the wick,
v. 59. Bergler quotes from Lucian's
Timon of a lamp and wick just the
opposite, *πρὸς ἀμαυρόν τι καὶ μικρο-
στόμον λυχνίδιον καὶ διψαλέον θρυαλ-
λίδιον ἐπαγρυπνεῖν ἔδσας.* Strepsi-
ades is thrifty and careful: cf. v. 65.

63 η μὲν γὰρ ἵππον, κ.τ.λ.] The
'hippus' would belong to noble and
knightly families: while Phidonides
would be a patronymic from the
common-place *Phidon* (from *φειδε-
σθα*, 'to be thrifty and sparing').
The compromise is much as if now-
a-days an aristocratic 'De' were
prefixed to some plain ordinary
English name.

63—67 προσετίθει—ἐτιθέμην—
ἐθέμεθα.] Note the difference be-

Ξάνθιππον ἡ Χαίριππον ἡ Καλλιππίδην,
έγώ δὲ τοῦ πάππου τιθέμην Φειδωνίδην.
τέως μὲν οὖν ἐκρινόμεθ'. εἶτα τῷ χρόνῳ
κοινῇ ξυνέβημεν κάθέμεθα Φειδιππίδην.

τοῦτον τὸν νιὸν λαμβάνουσ' ἐκορίζετο,
ὅταν σὺ μέγας ὡν ἄρμ' ἐλαύνῃς πρὸς πόλιν, *when you're a man.*
ώσπερ Μεγακλέης, ξυστίδ' ἔχων. ἔγὼ δ' ἔφην,
ὅταν μὲν οὖν τὰς αἰγας ἐκ τοῦ Φελλέως,
ώσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος.
ἄλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις, *as w. ἐπίθετο*
ἄλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.
νῦν οὖν ὅλην τὴν νύκτα φροντίζων, ὁδοῦ
μίαν εὑρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,
ἵνη ἡν ἀναπείσω τουτονὶ, σωθήσομαι.

tween imperfect and aorist. 'She was for tacking on—I was for giving—we gave.' Cf. S. Luke i. 59, ἐκάλουν αὐτὸ ἐπὶ τῷ ὄνδρα τοῦ πατρός.

65 τοῦ πάππου.] Meineke in his note prefers ἔγώ δὲ τὸ τοῦ π., a conjecture of Cobet, or ἔγώ δ' ἀπὸ τοῦ π. The omission of the article is certainly awkward, if we translate it, 'But I was for giving him his grandfather's name Phidonides.' But the genitive is used with καλεῖν of the person *after* whom another is named, and may not we suppose ἐτιθέμην substituted for ἐκάλουν? 'But I, after his grandfather, was for making him Phidonides.'

68 ἐκορίζετο.] The compound verb is commoner: cf. Plut. ιοιι, *νυγτάριον* ἀν καὶ *φάττιον* ὑπεκορίζετο.

69 ὅταν σὺν.] The sentence is incomplete, as is often the case with expressions of a wish, hope, &c. Compare the use of εἰ γάρ, εἴθε.

70 ξυστίδ' ἔχων.] The ξυστίς was a robe worn by victors in the games, at processions, choral dances, &c. A passage in Plato's *Republic* (p. 420 E) shews that it was emphatically *not* the dress for husbandmen. Socrates says, ἐπιστάμεθα γάρ τοὺς

γεωργοὺς ξυστίδας ἀμφιέσαντες, καὶ χρυσὸν περιθέντες, πρὸς ήδονὴν ἐργάζεσθαι κελεύειν τὴν γῆν...καὶ τοὺς ἄλλους πάντας τοιούτῳ τρόπῳ μακαρίους ποιεῖν' ἀλλ' ἡμᾶς μὴ οὕτως νοούθετει· ὡς, ἀν σοι πειθώμεθα, οὔτε ὁ γεωργὸς γεωργὸς ἔσται, οὔτε κ.τ.λ. We might, he says, make our husbandmen, potters, &c. wear ξυστίδας and be as happy as lords, but we had better not. The rustic (as Horace says), 'cum pulchris tunicis sumet nova consilia et spes.' Fearing this result Strepsiades amends his wise's prophecy with ὅταν μὲν οὖν, κ.τ.λ. 'Nay rather when you, &c.'

71 Φελλέως.] Cf. *Acharn.* 273. It was τόπος τραχὺς καὶ δύσβατος, and, as the Scholiast says, αἱ αἰγαί πρὸς τὰ τραχύτερα δάκουσι.

74 ἵππερον.] Meineke reads ἵππερων, following the lexicon of Photius. The scholiast tells us it is parodied from ἵκτερος, a disease which περιχέεται ταῖς ὄψεσι τῶν νοσούντων: κατέχεεν is used, χρημάτων being meant to suggest ὄμμάτων. The form in -ον gives a closer resemblance to ἵκτερον, and ἔρως had an old form ἔρος. The νόσος ἵππική of v. 243 is a good comment on the meaning.

77 ἦν ἦν.] 'To which if I can

ἀλλ' ἔξεγεῖραι πρῶτον αὐτὸν βούλομαι.

πῶς δῆτ' ἀν ἥδιστ' αὐτὸν ἐπεγείραιμι; πῶς; *how* Ἰωνία.
Φειδιππίδη, Φειδιππίδιον. *instance of* ὑποκορίσμος?

ΦΕΙΔΙΠΠΙΔΗΣ

τί, ὡ πάτερ;

80

ΣΤΡΕΨΙΑΔΗΣ

κύστον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.

ἰδού. τί ἔστιν; *well. what then?*

ΣΤΡΕΨΙΑΔΗΣ

εἰπέ μοι, φιλεῖς ἐμέ;

ΦΕΙΔΙΠΠΙΔΗΣ

νὴ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.

ΣΤΡΕΨΙΑΔΗΣ

μή μοὶ γε τοῦτον μηδαμῶς τὸν ἵππιον·
οὗτος γάρ ὁ θεὸς αἴτιός μοι τῶν κακῶν.
ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,
ὡς παῖ, πιθοῦ.

85

ΦΕΙΔΙΠΠΙΔΗΣ

τί οὖν πίθωμαι δῆτά σοι;

win over my son here.' The double accus. with *πειθεῖν* is not unnatural with neuters, *e. g.* Aesch. *Ag.* 1212, *Ἐπειθον οὐδὲν οὐδένα*; with *ἀτραπὸν* it is curious.

79. Here the old man goes to wake up his son.

82 *ἰδού.*] Cf. *Eg.* 121, 157. The youth here gives his hand. Schol.

83 *τουτονὶ τὸν ἵππιον.*] Either there was a statue of Poseidon, or, as the Scholiast says, he pointed to his chariot, or to something which would suggest Poseidon. For *ἵππιος* cf. the hymn to this god in *Eg.* 551, and Eur. *Phoen.* 1707, *ἱερὸς Κολωνὸς δῶμα θ' ἵππιον θεοῦ*. Poseidon had more than one specialty: he was also *θαλάττιος*; cf. Plut. 396.

X. *νὴ τὸν Ποσειδῶ.* B. *τὸν θαλάττιον λέγεις*; X. *εἰ δ' ἔστιν ἔτερός τε Ποσειδῶν, τὸν ἔτερον.*

84 μή μοὶ γε.] Meineke prefers μή 'μοι γε here and in *Eg.* 19, μή μοι γε μή μοι. Yet surely the emphasis is on the μή, not on the pronoun.

87 τί οὖν πίθωμαι.] 'What am I to obey you in?' Hermann has gathered instances illustrative of this use of the conjunctive: *Thesmoph.* 70, *τι οὖν ἐγώ δρῶ*; 243, *τι θαρρῶ*; 252, *τι οὖν λάβω*; 635, *τι οὖν ποιῶ*; 939, *τι σοι χαρίσωμαι*; The reading here was corrupt in MSS. and old editions, *πιθοῦμαι* and *πειθοῦμαι*. The correction is due to Dawes.

ΣΤΡΕΨΙΑΔΗΣ

ιτούστρεψον ως τάχιστα τοὺς σαντοῦ τρόπους,
καὶ μάνθαν' ἐλθὼν ἀν ἐγὼ παραινέσω.

ΦΕΙΔΙΠΠΙΔΗΣ

λέγε δὴ, τί κελεύεις; 'What's your bidding?'

ΣΤΡΕΨΙΑΔΗΣ

καὶ τι πείσει;

ΦΕΙΔΙΠΠΙΔΗΣ

πείσομαι,

90

νὴ τὸν Διόνυσον.

ΣΤΡΕΨΙΑΔΗΣ

δεῦρό νυν ἀπόβλεπε.
ὅρᾶς τὸ θύριον τοῦτο καὶ τῷκίδιον;

ΦΕΙΔΙΠΠΙΔΗΣ

ὅρῶ. τί οὖν τοῦτ' ἐστὶν ἐτεὸν, ὁ πάτερ;

ΣΤΡΕΨΙΑΔΗΣ

ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.
ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν

95

88 **ζεστρεψον.**] A metaphor from soiled garments which are turned inside out. Schol.

92 **τῷκίδιον.**] The ι is long, probably because from *οἰκι-α* would come *οἰκι-ιδιον*, contr. *οἰκιδιον*. But from *πῖλ-ος* comes *πιλίδιον*, from *γνῶμ-η γνωμίδιον*. Cf. Plut. 147, διδ μικρὸν ἀργυρίδιον, a diminutive from *ἀργύριον*, not from *ἀργυρος*.

94 **φροντιστήριον.**] 'Contemplatory' on the analogy of 'refectory' = 'place of refection,' has been given as a rendering by one of our scholars, and is much better than the 'thinking-shop' of Walsh and L. and S. There is no reason for supposing that *φροντιστής* or *φροντιστήριον* were specially used of philo-

sophers or their schools before Aristophanes. The poet seems to have coined the word *φροντιστήριον* after the analogy of *δικαστήριον* and like words. The meaning of *φροντίζειν* is much the same as that of *μεριμνᾶν*, hence *μεριμνοφροντισταῖ* below, v. 101; it is 'to meditate, or harass oneself with much thought,' especially in matters not worth so much; 'to take thought' in the older use of that phrase: cf. S. Matth. ch. v. 25 — 27. Xenophon's *Symposium*, ch. vi, contains much to illustrate what Socrates' detractors meant when they called him *φροντιστής*: he is said there to be called ὁ *φροντιστής*, and *φροντιστής τῶν μετεώρων*, and *τῶν ἀνωφελεστάτων*.

λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεὺς, 'hot - closet': *coucoufi*.
 κάστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δὲ ἄνθρακες.
 οὗτοι διδάσκουσ', ἀργύριον ἦν τις διδῷ,
 λέγοντα νικᾶν καὶ δίκαια κάδικα.

ΦΕΙΔΙΠΠΙΔΗΣ

εἰσὶν δὲ τίνες;

ΣΤΡΕΨΙΑΔΗΣ

οὐκ οἶδ' ἀκριβῶς τοῦνομα·

μεριμνοφροντιστὰὶ καλοὶ τε κάγαθοί. a good u gen. 1st mem. ant.

100

ΦΕΙΔΙΠΠΙΔΗΣ

raschly.
 αἰβοῖ, πονηροὶ χ, οἶδα. τοὺς ἀλαζόνας,
 τοὺς ὡχριῶντας, τοὺς ἀνυποδίτους λέγεις. *the down-at-heels.*
 ὃν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν. *poor beggar (devil),*
ill:conditioned

96 πνιγεὺς.] Something of the nature of a cover seems to suit this passage and that in the Birds (v. 1001) better than 'an oven.' In the Birds Meton says ἀήρ ἔστι τὴν ἰδέαν δῆλος κατὰ πνιγέα μάλιστα, and then talks of applying rule and compasses for its measurement. Therefore certainly something round is required; and so also here it is said κάστιν περὶ ἡμᾶς οὗτος: cf. Cicero's 'omnia cingens et coercens caeli complexus.'

97 ἄνθρακες.] There may be some reference to ἄνθραποι, as beginning with similar sounds, and, if pronounced by accent, not very unlike as a whole. This at any rate is more likely than that ἄνθρακες, as Bergler thinks, (this is found in one edition, though not in MSS.) can be right here, or ἄνθρακεύειν in *Lysistr.* 340, with a double reference to ἄνθραπες and ἄνθρακες in either passage.

98 ἀργύριον.] τούτο φεῦδος διαβολῆς χάριν· οὐδεὶς γάρ μισθὸν ἐτέλει Σωκράτει. Schol. Cf. Xen. *Mem.* I. 2. 7, ἔθαμαζε δὲ εἰ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοι. The Sophists however generally used to take fees.

99 λέγοντα νικᾶν.] 'To speak and win your cause, be 't right or

wrong,' lit. 'to win when speaking.' For the sense cf. Plat. *Euthyd.* 272, οὐτω δεινώ γεγόνατον ἐν τοῖς λόγοις μάχεσθαι τε καὶ ἔξελέγχειν τὸ ἀελ λεγόμενὸν δύοις ἔαν τε ψεῦδος ἔαν τε ἀληθὲς ἦ.

101 μεριμνοφροντιστὰ.] Thoughtful contemplators.' Cf. Eur. *Med.* 1225, οὐδὲ ἀν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν δοκοῦντας εἶναι, καὶ μεριμνητὰς λόγων, τούτους μεγίστηρ μαρτιῶν δόμιστάνειν. Xenophon (*Mém.* IV. 7. 6) denies this theoretic contemplation for Socrates: δέλως δὲ τῶν οὐρανίων, γέ ἔκαστα δὲ θεὸς μηχανᾶται, φροντιστὴν γλυνεσθαι ἀπέτρεπεν, ... κινδυνεύσαι δὲ ἀν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα. However our poet puts Euripides and Socrates in the same category. Cf. also Plat. *Apol.* c. 3, where these curious investigations into celestial matters form part of Meletus' charge.

103 ἀνυποδήτους.] Hence the verb (found in Athenaeus and Lucian) ἀνυποδητεῖν. The French 'va-nu-pieds' exactly expresses the contempt implied here for this shoeless tribe.

104. This line is not in the Rav. MS.

Χαιρεφῶν.] A companion of

ΣΤΡΕΨΙΑΔΗΣ

ἢ ἦ, σιώπα· μηδὲν εἴπης νήπιον.

105
ἀλλ' εἴ τι κήδει τῶν πατρώων ἀλφίτων, *lions' horses were fed on*
τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικήν. *horses' backs.*
cut the turf.

ΦΕΙΔΙΠΠΙΔΗΣ

οὐκ ἀν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι

prob. myriads τοὺς φασιανοὺς οὓς τρέχει Λεωγόρας. *horses, act. Ken phas. horses.*
b.c. τρέφει.

ΣΤΡΕΨΙΑΔΗΣ

ἴθ', ἀντιβολῶ σ', ὡς φίλτατ' ἀνθρώπων ἐμοὶ,
110
ἐλθὼν διδάσκου. *go & get taught.*

Socrates, who was nicknamed 'Bat,' because he was a black squeaky-voiced fellow. Schol. And both bats and philosophers (says the Scholiast on *Av.* 1564, cf. *Av.* 1296) hide themselves up, and do not come out by day.

106 ἀλφίτων.] By surprise for χρημάτων or some such word. 'But if you prize one jot your "father's-loaf" for "life."

107 σχασάμενος τὴν ἵππικήν.] 'And *cut* your love for horseflesh.' Walsh. The rendering is amusing; but a reference to the passages given by L. and S.—σχάσασθε τὰς ὄφρους, Plat. *Com.* κώπαν σχάσον, and ἀκμάν τε δεινοτάτων σχάσαις δόδντων, Pindar, with which compare Eur. *Phoen.* 454, σχάσον δὲ δεινὸν ὄμμα, also κίνες σχάσασαι τὴν οὐρὰν, in Xenophon (*Cyneg.* III. 5), and the phrase σχάσαι βαλβίδα, with the derived noun σχαστηρία, 'a rope for letting down'—suggests 'drop' as a closer rendering. 'No doubt the sense "to slit, cut open" is the primary one: and then (as L. and S. suggest) what has been tightly done up, bound, or covered, is, by slitting, loosed or opened, and the cover or bands drop slack. Hence easily are traced all the metaphorical uses of the word: the oars, while the rowing is continued, are, as it were, "taut," and the men's muscles

in exertion: σχάσατε κώπας, 'easy ah!' The lion's claws, teeth, &c. are set in his fierceness, Pind. *Nem.* IV. 104, but, when he is vanquished or slain, the reverse is the case. Here however σχάσαις is boldly used of the lion-slayer, whereas in Eur. *Phoen.* 454 the wrathfully bent Eteocles is bidden himself σχάσαι δεινὸν ὄμμα. σχάσαις φροντίδα, in v. 740 of this play will be found to come under the same rule.

109 φασιανούς.] Wieland and Hermann explain this of Phasian horses, and the Scholiast says that Leogoras was a luxurious man, father of the orator Andocides (this we know from Thuc. I. 51), and mentioned as *ἵπποτρόφος*. There would be an absurdity in Phidippides' speech, thus, but perhaps this was intended. Being horse-mad he could think of no other gift but horses. Athenaeus however, followed by Kuster, Brunck, and Schütz, interprets it of pheasants (*φασιανοὶ δρυεῖς*) kept for the table. Plato the comic poet couples Leogoras with two notorious gourmands, Morychus and Glauctas, for whom cf. *Plac.* 1008; cf. also *Vesp.* 1269, ἀντὶ μῆλον καὶ ροάς δειπνοῦντα μετὰ Λεωγόρου.

111 διδάσκου.] 'Be taught, be a scholar, learn.' Cf. Soph. *Antig.* 356, ἀστυνόμους ὄργας ἐδιδάξατο, an

ΦΕΙΔΙΠΠΙΔΗΣ

καὶ τί σοι μαθήσομαι; and what is to be known.

ΣΤΡΕΨΙΑΔΗΣ

εἶναι παρ' αὐτοῖς φασιν ἄμφω τῷ λόγῳ,
τὸν κρείττον', ὅστις ἔστι, καὶ τὸν ἥπτον. whatever that may be.
τούτοιν τὸν ἔτερον τοῦ λόγου, τὸν ἥπτον,
νικᾶν λέγοντά φασι τάδικότερα. 115
ἢ νῦν μάθης μοι τὸν ἀδικον τοῦτον λόγου, 2. I wish.
ἀν δέ φείλω διὰ σὲ, τούτων τῶν χρεῶν
οὐκ ἀν ἀποδοίην οὐδὲ ἀν ὀβολὸν οὐδενί.

ΦΕΙΔΙΠΠΙΔΗΣ

οὐκ ἀν πιθοίμην οὐ γὰρ ἀν τλαίην ἰδεῖν
τοὺς ἵππεας τὸ χρῶμα διακεκναῖσμένος.

120

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,
οὔτ' αὐτὸς οὐθ' ὁ ζυγιος οὐθ' ὁ σαμφόρας.

undoubted middle form used of the learner. Here διδάσκον might be passive or middle.

112 τῷ λόγῳ.] Protagoras was the true professor of the art of making the weaker cause appear the stronger; at least so it is said. Gorgias professed much the same, to provide a patent instrument of persuasion (*μηχανὴν τινὰ πειθοῦσ*) by which men who did not know should seem as if they did. Plat. *Gorg.* 459, 460. Aristotle (*Rhet.* II. 24) gives instances of special pleading to make the weaker cause prevail, and says that men justly ἔδυσαν σχέραν τὸ Πρωταγόρου ἐπάγγελμα. But see Grote's defence of the Sophists in the 67th chapter of his History of Greece.

113 ὅστις ἔστι.] Strepsiades hardly knows what *κρείττων* or *ἥτιν* λόγος mean.

115 λέγοντα.] The participle agrees with λόγος. The Greeks use such expressions as ὁ λόγος λέγει;

and especially does the Platonic Socrates at times almost personify the argument (λόγος), saying they must follow where it leads, &c.

117 ἀν δέ φείλω διὰ σὲ.] 'What I now owe through you;' what you are the cause of my owing. Cf. *Eg.* 67, and the note there, also *Eg.* 266, 730, δὲ ὑμᾶς, διὰ σὲ τύπτομαι.

120 τὸ χρῶμα διακεκναῖσμένος.] That is ωχρὸς, ἡμαυρωμένος, αἰσχρὸς, διεφθαρμένος. Schol. The knights were sleek (*εὐχροι*) and well-scraped. Cf. *Eg.* 580, μὴ φθονεῖθ' ἡμῖν κομῶσι μηδ' αἴτεστλεγγισμένοις. Phidippides' expression χρῶμα (for which Meineke proposes σῶμα very unnecessarily) is a word which he would apply to his horses in good condition; and he would talk of himself in horsy language.

122 οὐθ' ὁ ζυγιος, κ.τ.λ.] This verse is quoted by Athenaeus when explaining σαμφόρας. Probably the σαμφόρας here was a σειραφόρος, as

ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλλ' οὐ περιόφεται μ' ὁ θεῖος Μεγακλέης
ἄνιππον. ἀλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ.

125

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οὐδ' ἐγὼ μέντοι πεσών γε κείσομαι·
ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι
αὐτὸς βαδίζων ἐς τὸ φροντιστήριον.
πῶς οὖν γέρων ὥν κάπιλήσμων καὶ βραδὺς
λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι;
ιτητέον. τί ταῦτ' ἔχων στραγγεύομαι, ^{do} τί ληρεῖς ἔχων;

130

he seems distinguished from the *γύνιος*. Cf. below, v. 1300. We might then infer that the *σειραφόροι* were expensive showy horses; in confirmation of which see Aesch. *Ag.* 1639, *τὸν δὲ μὴ πειθάνορα ξεύχω βαρεῖαις οὕτι μοι σειραφόρον κριθῶντα πῶλον*. The disobedient were to be made *γύνιοι*, and do the hard work, not prance loose at the side, fresh and full fed.

124 θεῖος.] Megacles was his great uncle, to speak correctly; his mother being niece of Megacles.

125 ἄνιππον. ἀλλ' εἴσειμι.] Cobet conj. *ἀντί*, *ἀλλ' εἰμι*, which Meineke in his note approves, adding that one MS. has *εἰμι*. The participle certainly is usual after *περιπέειν*, and therefore another example of its absence is rather wanted. Yet *ἄνιππος*, ‘unhorsed,’ is much the same as a participle: so it is best to make no change.

126—220. His son having failed him, Strepsiades himself goes to the Contemplatory, announces himself a would-be scholar, and is by the scholar who comes to the door initiated into some Socratic mysteries: how to measure a flea’s jump: how gnats buzz: how to get a meal when the larder is empty. Fired with ardour, Strepsiades ‘entreats for the door to be opened: and he then sees

the scholars, their instruments for geometry and astronomy, and finally, raised aloft, Socrates himself. The scholar, who has hitherto acted showman, now leaves him and returns to work.

126 ἀλλ' οὐδ' ἐγὼ μέντοι.] ‘Neither will I, for all that’s come and gone.’ Phidippides had refused to be coaxed or bullied out of his horses: his father says that he won’t give in, either.

πεσών γε κείσομαι.] Cf. Aesch. *Eum.* 590, οὐ κειμένω πω τόνδε κομπάζεις λόγον.

129 κάπιλήσμων καὶ βραδὺς.] The opposite qualities were wanted in a pupil. Theaetetus is commended as *όξες*, *ἀγχίστος*, and *μνήμων*. Plat. *Theaet.* 144 B.

130 σχινδαλάμους.] λεπτολογίας. ἀπὸ τῆς σχίσεως τῶν καλάμων. Cf. Ran. 819, *σχινδαλάμων παράξινα*.

131 τί ταῦτ' ἔχων στραγγεύομαι;]
ταῦτα, ‘thus:’ *ἔχων* is to be taken with *στραγγεύομαι*; for which pleonasm cf. v. 509, τί κυπτάζεις *ἔχων*. L. and S. take *στραγγεύεσθαι* to mean ‘to twist and turn about,’ and hence ‘to loiter:’ the Scholiast better explains it as from *στράγγη*, a drop oozing slowly through a small hole. *στράγγω* is certainly ‘to compress, squeeze,’ cf. Lat. *stringere*,

ἀλλ' οὐχὶ κόπτω τὴν θύραν; παῖ, παιδίον.

ΜΑΘΗΤΗΣ

βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν;

ΣΤΡΕΨΙΑΔΗΣ

Φείδωνος νιὸς Στρεψιάδης Κικυννόθεν. *of the Lemn Cicinna.*

ΜΑΘΗΤΗΣ

ἀμαθής γε νὴ Δῖ, ὅστις οὐτωσὶ σφόδρα φιέρε *qui...* 135
ἀπεριμερίμνως τὴν θύραν λελάκτικας
καὶ φροντίδ' ἔξημβλωκας ἔξευρημένην.

ΣΤΡΕΨΙΑΔΗΣ

σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
ἀλλ' εἰπέ μοι τὸ πρᾶγμα τούτημβλωμένον.

ΜΑΘΗΤΗΣ

ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν.

140

ΣΤΡΕΨΙΑΔΗΣ

λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὐτοσὶ *here am I come as a discip...;*
ἥκω μαθητὴς ἐς τὸ φροντιστήριον.

ΜΑΘΗΤΗΣ

λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.

133 βάλλ' ἐς κόρακας.] *strīlus*, Germ. *strängen*, Eng. 'strangle.' 'Why do I dribble thus,' Walsh.

133 βάλλ' ἐς κόρακας.] A phrase repeated in *Vesp.* 835. Cf. Plat. *Hipp.* Maj. 293, βάλλ' ἐς μακαρίαν.

134 Κικυννόθεν.] Cf. v. 210, ποῦ Κικυνῆς εἰσὶν οὐμοὶ δημόται.

136 ἀπεριμερίμνως.] 'Unreflectingly,' Walsh: without that μέριμνα, which even door-knocking required according to the merimno-phrontistic school. Bergler compares the door-knocking in *Ran.* 38, τίς τὴν θύραν ἐπάταξεν; ὡς κενταυρικῶς ἐνήλαθ' ὅστις.

137 ἔξημβλωκας.] There is reference here to Socrates' claim to τέχνη μαιευτικῆ, an art of aiding

others in being delivered of their thoughts; for which see *Theaet.* 159, 161.

138 τηλοῦ...τῶν ἀγρῶν.] Strepsiades, as living far away in the country, would be ἀγροκος in manner. Cf. Eur. *Rhes.* 265, ἦ πόλλ' ἀγρώταις σκαὶ πρόσκειται φρενί. The opposite idea is expressed in Lat. 'urbanus.' Constr. τηλοῦ with ἀγρῶν.

143 λέξω. νομίσαι δὲ, κ.τ.λ.] The scholar consents to tell, on hearing that Strepsiades is also a would-be scholar; but adds that such things are holy mysteries, by way of excuse for his refusal to tell at first, and as a caution to the new pupil not to let it go further.

ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης
 ψύλλαν ὅπόσους ἄλλοιτο τοὺς αὐτῆς πόδας·
δακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὄφρῦν
 ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.

145

ΣΤΡΕΨΙΑΔΗΣ

πῶς δῆτα τοῦτ' ἐμέτρησε;

ΜΑΘΗΤΗΣ

δεξιώτατα.

κηρὸν διατήξας, εἴτα τὴν ψύλλαν λαβὼν
 ἐνέβαψεν ἐς τὸν κηρὸν αὐτῆς τῷ πόδε,
κάτα ψυγείσῃ περιέφυσαν Περσικαί. *the flea that is wax on it.*
 ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.

150

ΣΤΡΕΨΙΑΔΗΣ

ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.

ΜΑΘΗΤΗΣ

τί δῆτ' ἀν, ἔτερον εἰ πύθοιο Σωκράτους
 φρόντισμα;

145 **ψύλλαν.**] In Xenophon's *Symposium*, c. vi. there is manifest reference to this. The Syracusean asks, *εἰπέ μοι, πόσους ψύλλα ἐμοῦ πόδας ἀπέχει. ταῦτα γάρ σε φασὶ γεωμετρεῖν.* Kuster quotes from Lucian's *Prometheus*, *ἄρτι μὲν ἀεροβατοῦντας δεικνύουσαι καὶ Νεφέλαις ξυνύντας, ἄρτι δὲ ψυλλῶν πηδήματα διαμετροῦντας.*

148 **πῶς δῆτα τοῦτ' ἐμέτρησε;**] **πῶς τούτῳ δὴ μέτρησε,** Meineke from Cobet. The MSS. appear to have **διεμέτρησε**, and the passage above quoted from Lucian rather confirms this; and in sense **διαμετρεῖν** is especially suitable. Some would retain the compound verb, omitting either **δῆτα** or **τοῦτο.** **πῶς δὴ τάδε** (or **τόδε**) **διεμέτρησε** would retain the particle **δὴ**, and the compound verb, and an equivalent for **τοῦτο.**

151 **ψυγείσῃ.**] Meineke adopts

a conjecture **ψυχέντος**, because (I suppose) it is, strictly speaking, the wax that cools, not the insect or its foot. The form of the second aorist in **χ** he prefers to that in **γ**. The dative feminine may stand: the insect might surely be said to 'grow cool about its feet,' **ψυγῆναι τῷ πόδε**, as the clinging wax cooled. We have hardly enough data to determine certainly between the two forms **ἐψύχην**, **ἐψύγην**. L. and S. give both, but for **σμύχω** only **ἐσμύγην**.

151 **Περσικαί.**] Perhaps the **εὔμαρις** (Aesch. *Pers.* 660, *κροκόβαπτον ποδὸς εὔμαριν ἀελρων*) was the same as the **Περσική**. At any rate it was yellow, and so would be the waxen slipper here.

154 **τί δῆτ' ἀν.**] 'What then would you say?' **λέγοις** may be supplied.

ΣΤΡΕΨΙΑΔΗΣ

ποῖον; ἀντιβολῶ, κάτειπέ μοι.

ΜΑΘΗΤΗΣ

ἀνήρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος
ὅπότερα τὴν γυνώμην ἔχοι, τὰς ἐμπίδας *which way he*
κατὰ τὸ στόμ’ ἄδειν, ἢ κατὰ τούρροπτύγιον.

ΣΤΡΕΨΙΑΔΗΣ

τί δῆτ’ ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος;

ΜΑΘΗΤΗΣ

ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος
στενόν· διὰ λεπτοῦ δ’ ὄντος αὐτοῦ τὴν πνοὴν
βίᾳ βαδίζειν εὐθὺν τούρροπτύγιον. *εὐθὺ τον Διος*
ἔπειτα κοῦλον πρὸς στενῷ προσκείμενον
τὸν πρωκτὸν ἡχεῖν ὑπὸ βίᾳς τοῦ πνεύματος.

ΣΤΡΕΨΙΑΔΗΣ

σάλπιγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων.
ῳ τρισμακάριος τοῦ διεντερεύματος.

156 Σφήττιος.] Sphettus was a deme of the Acamantian tribe, as was also Cicynna. Schol.

157 ὅπότερα τ. γ. έ.] Lit. 'which way he held his opinion' = 'which of the two opinions he held.'

160—164. The Scholiast says that such insects do not utter sound through their mouth, but through their breast (*διὰ τοῦ στήθους*). They were called ἐγκέλαδα, ἐπει ἐν ἑαυτοῖς τὸν κέλαδον ἔχοντιν. Kirby and Spence say, 'The friction of the base of the wings against the thorax seems to be the sole cause of the alarming buzz of the gnat and other two-winged insects.'

162 εὐθὺν.] For this use cf. *Eg.* 254, *εὐθὺ τῶν κυρηβίων.*

165 σάλπιγξ.] A trumpet is hollow at the end, but the rest is a narrow tube. Schol.

167 ὡ τρισμακάριος τοῦ διεντερεύματος.] Dindorf is inclined to

prefer *τρισμακάριοι*, that it may be referred to Socrates and his disciples. Bentley says, 'An *τρισμακάριαι*?' If *διεντερεύματος* be, as the Scholiast and Greek Glossary explain, *τοῦ ἐπινοήματος, τοῦ μαθήματος τοῦ περὶ τοῦ ἐντέρου καὶ ἐμπίδος, οὐ τῆς περὶ τοῦ ἐντέρου λεπτολογίας καὶ φωτολογίας*, 'sharp-sightedness' or keenness in looking into *ἐντέρα*; then *τρισμακάριος* must apply to Socrates. But Walsh takes the line of the gnat, 'So a gnat's breech is nothing but a trumpet! How blest he is in his intestination!' And Bentley's *τρισμακάριαι* would of course refer to *ἐγκέλαδες*. The lexicons give *τρισμακάριος, a, ov,* and *ἐμπίς* is feminine, but possibly it might be used also *os, ov*. Then *διεντέρευμα* would be a comic word coined for this 'intestinal passage' through the gnat's body, and was perhaps taken from Euripides, as Walsh suggests.

ἡ ῥάδίως φεύγων ἀν ἀποφύγοι δίκην
ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.

τε καὶ πρωτγ.

*πρώην δέ γε γνώμην μεγάλην ἀφηρέθη
ὑπ' ἀσκαλαβώτου.*

ΜΑΘΗΤΗΣ

ΣΤΡΕΨΙΑΔΗΣ
τίνα τρόπον; κάτειπέ μοι.

170

ΜΑΘΗΤΗΣ

ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὄδοις
καὶ τὰς περιφορὰς, εἰτ' ἄνω κεχηνότος
ἀπὸ τῆς ὁροφῆς νύκτωρ γαλεώτης κατέχεσεν.

ΣΤΡΕΨΙΑΔΗΣ

ησθην γαλεώτη καταχέσαντι Σωκράτους.

ΜΑΘΗΤΗΣ

ἐχθὲς δέ γ' ήμῖν δεῦπνον οὐκ ἦν ἐσπέρας.

175

ΣΤΡΕΨΙΑΔΗΣ

εἰεν τί οὖν πρὸς τἄλφιτ' ἐπαλαμήσατο;

This seems to me a more natural sense for *διεντέρευμα*; and the exclamation *ὦ τρισμ.* is more naturally referred to the *ἐμπῆς*, at whose wondrous internal structure Strepsiades is so surprised. Besides, why should not *τριγμακάριος* agree with *πρωκτός*? Much the same meaning would come out, with a comical absurdity in this congratulation of the *πρωκτός* of the gnat.

170 ἀσκαλαβώτου.] This lizard is thought to be the *lacerata* gecko of Linnaeus.

174 ησθην.] 'I like the idea of,' &c.; probably Strepsiades accompanies this with a laughing chuckle of delight. Cf. *Eq.* 696, ησθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις, and below v. 1240. The use of the aorist in reference to what has just been said is common in tragedy in such phrases as *καλῶς θλεξας*. 'There spoke you well.'

175 ἐχθὲς δέ γ' ήμῖν.] 'Ay, and yesterday,' &c. The *γε* expresses a sort of assent to what has been said, which perhaps the disciple hardly saw was meant in ridicule: or else he disregards the interruption, and means, 'Ay, and not only was there that grand thought about the moon, which proved abortive, but also yesterday when we had no supper, Socrates was equal to the occasion, and supplied us therewith.'

177—179. Socrates sprinkled ashes over the table, as if for geometrical drawings; then took a pair of compasses, and, while all were intent on what would come, hooked away and stole a cloak. There is no great reasonableness in the mode of proceeding; nor are we told how the cloak was converted into a supper. Strepsiades, as we shall see, loses his cloak, v. 497, and further on his boots also, v. 719.

ΜΑΘΗΤΗΣ

κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν,
κάμψας ὀβελίσκουν, εἴτα διαβήτην λαβὼν,
ἐκ τῆς παλαιότερας θ' ἵματιον ὑφείλετο.

ΣΤΡΕΨΙΑΔΗΣ

τί δῆτ' ἐκεῖνον τὸν Θαλῆν θαυμάζομεν;

180

177 τέφραν.] The geometers of old used a sprinkling of dust, sand, or ashes on their boards. Cicero says to his opponents professing ignorance of mathematics, 'Sed si hoc non videtis, quia nunquam eruditum illum pulverem attigistis.' Archimedes was killed 'dum in pulvere quaedam describit intentius.' Cic. *de Fin.* v. 19. Cf. Liv. xxv. 31.

178 ὀβελίσκον.] 'He bent the spit, which was straight before, to make a hook with which to filch away the cloak. For thieves devise such tricks, that they may from a distance get hold of what they covet.' Schol. The Scholiast adds, 'they had no meat to need the use of a spit, but it was to be made useful, when the end was bent, for secretly seizing something.' According to this, the compasses would be used with one hand for the geometry, while a hook was slyly put out, and a cloak filched with the other. L. and S. take the *ὀβελίσκος* to have made one leg of the compasses. Then Socrates must be understood to have bent an *ὀβελίσκος*, and so got a pair of compasses, and, while all were intent to see what he would draw with them, he stole a cloak. For *διαβήτης*, cf. *Av.* 1004, where it is used for measuring the canopy of the air.

179 θ' ἵματιον.] Meineke adopts *θυμάτιον*, a conjecture of Hermann: who, however, in his note as given in Bekker's edition proposes θ' *ἱμάτιον* for *θολυμάτιον*, as in *Plut.* 985, θ' *ἱματίδιον* for *θολυματίδιον*. He compares the uses of *καὶ* with *εἴτα* or *ἐπειτα* after a participle: cf. v. 624

of this play, λαχὼν 'Τπέρβολος..... κάπτει' ἀφγρέθη. Cf. also Aesch. *Agam.* 97, τούτων λέξας' ὅτι καὶ δύνατον καὶ θέμις αἰνέν παίων τε γενοῦν τῆσδε μερίμνης; see Paley's note there. This seems better than the vulg. *θολυμάτιον*: for the article cannot be explained. Walsh attempts to render it 'his,' and quotes from Shakspeare a colloquial English use of the possessive; but this is not satisfactory. And yet the loose employment of *τε* without a copulative force is rather doubtful here. For though in Homer *τε* often has no such force, especially when used with the relative (e.g. ἀστέρι ... ἐναλίγκιος δύτε μάλιστα λαμπρὸς παμφαλνησι, when it merely serves to emphasize the preceding word, and finds an English equivalent in 'even,' or perhaps hardly admits of translation at all); and though Aeschylus has certainly preserved that usage in the passage from the *Agamemnon* above quoted, as also in others (cf. *Ag.* 123, ἐδάη λαγοδάτας πομπούς τ' ἀρχούς); yet it is not quite satisfactory as an alteration in Aristophanes. *θυμάτιον*, 'a small sacrifice,' i.e. a morsel of meat from one, would be more directly available for a meal, and more naturally hooked away by the spit made into a flesh-hook: cf. 1 Sam. ii. 13, 14. But how did the *θυμάτιον* come to be in the palaestra? It may perhaps be added in favour of the alteration, that the confusion of *οι* and *υ* would be easy as to sound.

180. What fools we be to go on wondering at Thales! He is now out-Thaled by a long way.

ἀνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,
καὶ δεῖξον ὡς τάχιστά μοι τὸν Σωκράτη.
μαθητιῶ γάρ ἀλλ' ἄνοιγε τὴν θύραν. πρὸς τομῶντι τήματι.
ὡς Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία;

ΜΑΘΗΤΗΣ

τί ἐθαύμασας; τῷ σοι δοκοῦσιν εἰκέναι;

185

ΣΤΡΕΦΙΑΔΗΣ

τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.
ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν ούτοι;

ΜΑΘΗΤΗΣ

ζητοῦσιν ούτοι τὰ κατὰ γῆς.

ΣΤΡΕΦΙΑΔΗΣ

βολβὸν ἄρα *'truffles you mean.'*

ζητοῦσι. μή νυν τουτογὶ φροντίζετε
ἐγὼ γὰρ οἴδ' οὐ' εἰσὶ μεγάλοι καὶ καλοί.
τί γὰρ οἴδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες;

190

ΜΑΘΗΤΗΣ

ούτοι δ' ἐρεβοδίφωσιν ὑπὸ τὸν Τάρταρον.

183 μαθητιῶ.] Cf. *Eg.* 61, σιβυλλιᾶ, which is a similar desiderative form.

185 εἰκέναι.] Cf. *Vesp.* 1321, εἰκότας. *Eccles.* 1161, προσεικέναι.

186 τοῖς ἐκ Πύλου.] These prisoners we have had frequently mentioned in the *Knights*. Their wretched appearance is perhaps alluded to in *Eg.* 393—4, νῦν δὲ τοὺς στάχυνς ἐκείνους, οὓς ἐκείθεν ἤγαγεν, ἐν ξύλῳ δῆσας ἀφανεῖ κάποδεσθαι βούλεται.

Δακωνικοῖς.] For Δακωνικοῖς = Δάκωσι, cf. *Lysistr.* 628, ἀνδράσιν Δακωνικοῖς, *Eccl.* 356, *Par.* 212. So also in *Acharn.* 329, Ἀχαρνικοῖσιν = Ἀχαρνεῦσιν.

188 βολβὸν.] Called also ὕδνα, probably 'truffles,' Lat. *tubera*.

189 φροντίζετε.] There's no need

of any more deep φρόντισις about these; I, as a countryman, can put you up to finding some beauties.

191 τί γὰρ.] 'Why, what are these (others) doing?' On ἐγκεκυφότες the Scholiast remarks that such is the posture of deep thinkers, and quotes Homer's description of Ulysses before speaking (*Il. γ.* 217), στάσκεν, ὑπαὶ δὲ ἰδεσκε, κατὰ χθονὸς δύματα πήξας.

192 οὐτοι δ' ἐρ.] 'And these.' The conj. δὲ connects this company with the former (οὐτοι) in v. 188. Bergler quotes from Theophylact Simocatta: οὐτε φλέβας χρυσοῦ μεταλλουργοῦ ἀνιχνεύοντες, οὐτε φρεαρύχοι τὰ τῆς γῆς ἐρεβοδίφωντες...οὕτω ἐσπονδάκασι...ώς ἐγὼ κ.τ.λ.

ΣΤΡΕΨΙΑΔΗΣ

τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει;

ΜΑΘΗΤΗΣ

αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται. *on its own account.*
ἀλλ' εἴσιθ', ἵνα μὴ κεῖνος ἡμῖν ἐπιτύχῃ. *in an isolated way.* 195 *way.*

ΣΤΡΕΨΙΑΔΗΣ

μήπω γε μήπω γ', ἀλλ' ἐπιμεινάντων, ἵνα
αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν. *a little matter of mine.*

ΜΑΘΗΤΗΣ

ἀλλ' οὐχ οἶόν τ' αὐτοῖσι πρὸς τὸν ἀέρα
ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.

ΣΤΡΕΨΙΑΔΗΣ

πρὸς τῶν θεῶν τί γάρ τάδ' ἐστίν; εἰπέ μοι.

200

ΜΑΘΗΤΗΣ

ἀστρονομία μὲν αὐτῇ.

ΣΤΡΕΨΙΑΔΗΣ

τουτὶ δὲ τί;

ΜΑΘΗΤΗΣ

γεωμετρία.

194 αὐτὸς καθ' αὐτὸν.] Rather a philosophic phrase; perhaps intentionally so, though 'de re ludicra.'

195 ἡμῖν.] Meineke reads ὑμῖν. The scholar might include himself with his school-fellows. And the Scholiast (as printed in Bekker's edition) has ἵνα μὴ εὖρῃ ἡμᾶς, though Meineke says he sanctions ὑμῖν.

196 ἐπιμεινάντων.] For the form, cf. vv. 453, 456 of this play.

199 ἄγαν ἐστὶν.] Vulg. ἄγαν γ'. The Rav. MS. has not the γε: and all the later editors omit it, as out of place and needless, the last syllable of ἄγαν being long.

200, 201 τάδ'...τουτὶ.] He sees astronomical and geometrical instru-

ments: a board, sphere, diagrams, compasses, &c.

τοι ἀστρονομία...γεωμετρία.] Of Socrates' encouragement of these studies Xenophon says (*Mem.* IV. 7. 2): γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μανθάνειν ἔως ἱκανὸς τις γένοιτο γῆν μέτρω φρέσκος ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανεῖμαν...τὸ δὲ μέχρι τῶν δυσχενέστων διαγραμμάτων γεωμετρίαν μανθάνειν ἀπεδοκίμαζεν ὅ τι μὲν γάρ ὠφελοῖ ταῦτα οὐκ ἔφη δρᾶν κατοι πούς γε αὐτῶν ἦν. ἔφη δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώπου βίου κατατρίβειν, καὶ ἄλλων πολλῶν τε καὶ ὠφελίμων μαθημάτων ἀποκαλύπτειν. ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπέρους γλγνεσθαι...μέχρι τοῦ νυκτός

ΣΤΡΕΨΙΑΔΗΣ

τοῦτ' οὖν τί ἐστι χρήσιμον;

ΜΑΘΗΤΗΣ

γῆν ἀναμετρεῖσθαι.

ΣΤΡΕΨΙΑΔΗΣ

πότερα τὴν κληρουχικήν;

ΜΑΘΗΤΗΣ

οὐκ, ἀλλὰ τὴν σύμπασαν.

ΣΤΡΕΨΙΑΔΗΣ

ἀστεῖον λέγεις.

τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.

205

patriotic.

τε ὕραν καὶ μηδὸς καὶ ἐνιαυτοῦ δύνασθαι γιγνώσκειν, ἔνεκα πορειῶν τε καὶ πλοῦ καὶ φυλακῆς....τὸ δὲ μανθάνειν μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα καὶ τοὺς πλάνητάς τε καὶ ἀσταθμήτους ἀστέρας γνῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ξητοῦντας κατατρέπεσθαι, ἵσχυρῶς ἀπέτρεπεν. But perhaps Socrates in his younger days was more given to natural philosophy : cf. Plat. *Phaed.* 96, 97. And Plato makes Socrates speak far more highly of astronomy as tending to elevate the mind (*Rep.* VII. 517 etc.); and also of geometry (*Rep.* VII. 527), of which he recommends the study as *πάντα γνώσεως ἔνεκα ἐπιτηδευόμενον*, as being *τοῦ ἀεὶ ἔντος*, and *ὸλκὸν ψυχῆς πρὸς ἀλήθευταν*. In the *Laws* however (VII. 809) the determination of times, seasons, days, months, festivals, &c. is put as the chief use of astronomy. To this last Aristophanes could hardly have objected; as we shall find in the *Parabasis* (v. 607—626) that he blames the Athenians' neglect and blunders in these matters. And Xenophon's limitations of the use of geometry bring it down nearly to what Strepsiades here takes it to be.

203 ἀναμετρεῖσθαι.] The passages quoted by Hermann from Eur. *Ion.*

1271, and *Electr.* 52, γνώμης πονηροῖς κάνοσιν ἀναμετρούμενος τὸ σῶφρον ἔστω, establish the use of the middle voice of this verb. Meineke adopts ἀναμετρῆσαι from Cobet. An instance of the active is in *Plat. Rep.* 431, συμφωνίας καὶ φθεγγίους ἀναμετροῦντες ἀνήνυτα πονοῦσσιν. The distributive force of ἀνά led the practical Strepsiades to take the word in the sense of parcelling out farms to Athenian holders.

κληρουχικήν.] The Athenians used to parcel out conquered land into lots (*κλῆροι*), and send out native holders of such lots (*κληρούχοι*) from Athens. Cf. Thuc. III. 50, ὑστερον δὲ φόρον μὲν οὐκ ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς γῆς πλὴν τῆς Μηθυμναίων τρισχιλίους, τριακοσίους μὲν τοῖς θεοῖς λειρούς ἔξειλον, ἐπὶ δὲ τοὺς ἄλλους κληρούχους τοὺς λαχόντας ἀπέπεμψαν· οἷς ἀργύρους Λεσβίοι ταξάμενοι τοῦ κλήρου ἐκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν αὐτὸλ εἰργάζοντο τὴν γῆν. Cf. also Thuc. I. 114, where the land of Hestiaeia was similarly treated. The 'praedia,' given in later Roman history to the soldiers, in some respects answered to these *κληρουχίας*.

204, 5. The scholar corrects Strepsiades' blunder, but, on hearing it is the whole land (or earth), Stre-

ΜΑΘΗΤΗΣ

αὗτη δέ σοι γῆς περίοδος πάσης. ὄρᾶς;
αἵδε μὲν Ἀθῆναι.

ΣΤΡΕΨΙΑΔΗΣ

τί σὺ λέγεις; οὐ πείθομαι,
ἐπεὶ δικαστὰς οὐχ ὄρῳ καθημένους.

ΜΑΘΗΤΗΣ

ώς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.

ΣΤΡΕΨΙΑΔΗΣ

καὶ ποῦ Κικυννῆς εἰσὶν ούμοι δημόται;

210

ΜΑΘΗΤΗΣ

ἐνταῦθ' ἔνεισιν. ἡ δέ γ' Εὐβοί, ὡς ὄρᾶς,
ἡδὶ παρατέταται μακρὰ πόρρω πάνυ.

Strepsiades still thinks it is all to be parcelled out for the Athenian people. There may be, as Mitchell says, 'a hit at the inordinate greediness of the Athenians which grasped at the possession of the whole globe.' Plutarch, in the *Life of Nicias*, tells us how the Athenians before the invasion of Sicily already mapped it out in imagination, and reckoned up its advantages as a starting-point for further conquest.

207 οὐ πείθομαι, κ.τ.λ.] A hit at τὸ φιλόδικον of the Athenians, which forms the main subject of the *Wasps*.

209 ώς τοῦτ' ἀληθῶς.] The Scholiast says, 'some give this and all down to δημόται to Strepsiades; some divide it,' and then he explains the line as interrogative, if given to the μαθητής: 'What? you don't believe it can be Attica, as thinking that that only can be really Attica where dicasts can be seen sitting?' The Latin version in Bekker's edition renders it, 'Atqui hoc est revera solum Atticum?' supplying perhaps λοθι, 'Know that this is,' &c. And this seems to suit better with the

gravity of the scholar, who does not elsewhere say anything but in solemn seriousness, and with Strepsiades' objecting rejoinder, καὶ ποῦ, 'Well, if it is Attica, where pray,' &c.

212 παρατέταται.] The scholar, means to refer simply to the position and shape of Euboea, using the word παρ. in a not uncommon sense: cf. Thuc. IV. 8, ἡ γὰρ νῆσος ἡ Σφακτηρία καλούμενη τὸν τε λιμένα παρατείνουσα καὶ ἐγγὺς ἐπικειμένη ἔχυρὸν ποιεῖ. Euboea, we learn from the Scholiast, was called Μάκρις. But Strepsiades takes the word in the sense of 'being stretched, strained, distressed,' referring to the time when Pericles reduced it (Thuc. I. 114), and laid on it the utmost tribute it could bear, ἐξέτενε τὸν αὐτῆς φόρον ἐπὶ πολύ. For this latter sense of the word, cf. Thuc. III. 46, πολιορκίᾳ παρατενέσθαι ἐς τούσατον, and Plat. *Symp.* 207, λιμῷ παρατεινόμενα. The whole might be rendered, 'And here's Euboea, as you see, stretched o'er against us, lying long and low. S. Ay, we and Pericles stretched and laid it low.'

ΣΤΡΕΨΙΑΔΗΣ

οῖδ· ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
ἀλλ' ἡ Λακεδαιμον ποῦ στιν;

ΜΑΘΗΤΗΣ

ὅπου στιν; αὐτηί.

ΣΤΡΕΨΙΑΔΗΣ

ώς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε,
ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.

215

ΜΑΘΗΤΗΣ

ἀλλ' οὐχ οἰόν τε νὴ Δι'.

ΣΤΡΕΨΙΑΔΗΣ

οἰμώξεσθ' ἄρα.

φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνήρ;

ΜΑΘΗΤΗΣ

αὐτός.

ΣΤΡΕΨΙΑΔΗΣ

τίς αὐτός;

ΜΑΘΗΤΗΣ

Σωκράτης.

215 τοῦτο πάνυ φροντίζετε.] This, says Strepsiades, is quite worth your φροντὶς, to put Sparta a bit further from us; much more so than the search for τὰ κατὰ γῆς or βολβὸι: cf. v. 189.

216 πάνυ.] Meineke edits πάλιν. MS. Ven. has πάλιν in v. 215. There is perhaps rather an overplus of πάνυ in the common text; πόρρω πάνυ v. 212, πάνυ φρ. 215, and then πόρρω πάνυ here. And 216 might have become changed from πάλιν to πάνυ by the writer's eye catching the similar end of 212. With the reading πάλιν, Strepsiades would mean, 'You've put Sparta much too near to us in your map: just use all your thinking powers to get it shoved back again to a safe distance.'

218 κρεμάθρας.] From ταρρῶν in v. 226 it is plain that this was some sort of basket. The Scholiast says it was σκεῦος εἰς δ τὰ περιττεύοντα δύτα εἰώθαμεν ἀποτίθεσθαι. It was no doubt here a caricature of the machines by which in tragedy deities &c. were exhibited. Euripides is brought on ἀναβάδην in his study in Ach. 399, and rolled out to view (v. 408) by machinery. Cf. Thesm. 96.

219 αὐτός.] 'Tis He.' 'What He?' 'Socrates,' as if there could be no other 'He.' The use of αὐτὸς and 'ipse' for 'the master' is well known; and the αὐτὸς ἔφα or 'ipse dixit' of the Pythagoreans proverbial.

ΣΤΡΕΨΙΑΔΗΣ

ω̄ Σώκρατες.

ἴθ' οὐτος, ἀναβόησον αὐτόν μοι μέγα.

220

ΜΑΘΗΤΗΣ

αὐτὸς μὲν οὖν σὺ κάλεσον οὐ γάρ μοι σχολη. *has rather.*

ΣΤΡΕΨΙΑΔΗΣ

ω̄ Σώκρατες,
ω̄ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ

τί με καλεῖς, ὥφημερε;

ΣΤΡΕΨΙΑΔΗΣ

πρῶτον μὲν ὅ τι δρᾶς, ἀντιβολῶ, κάτειπέ μοι.

ΣΩΚΡΑΤΗΣ

ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

225

ΣΤΡΕΨΙΑΔΗΣ

ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,

220—509. Socrates pays no heed to Strepsiades' first call; so Strepsiades wants the scholar to give him a loud hail: but he refuses, and returns to his work. Strepsiades at last makes Socrates hear, and tells his business, viz. to learn how to cheat his creditors. Socrates promises that he shall be thoroughly taught by himself and the Clouds, whom he then invokes. They come at his call, and puzzle Strepsiades by their human shape. He is instructed in the mystery of their changes of form, and told that they are the only true deities. Some amusing explanations of natural phenomena are given: and Strepsiades gives himself up body and soul to his new teachers. Before they go down into the Contemplatory, a few preparatory questions are put to him which do not augur well for his progress. He and Socrates then

go in, leaving the Chorus to deliver the parabasis.

225 *ἀεροβατῶ.*] The passage from Lucian quoted by Kuster on v. 146 refers to this.

περιφρονῶ.] Socrates meant 'I think upon, contemplate,' as below, v. 741, *περιφρόνει τὰ πράγματα.* Strepsiades takes it as = *ὑπερφρονῶ*, 'I despise:' a sense the word sometimes bears, e.g. in Thuc. I. 25. The adjective *περιφρών* is common in *περιφρονεῖτε* Homer, in the meaning 'thoughtful,' *περιφρόνειτε*, though in Aeschylus, *Supp.* 757, *Ag.* 1426, it means 'haughty, contemptuous.' *πέρι* however in that adjective certainly = *περισσῶς*, comp. *περισσόφρων*, Aesch. *Prom. Vinel.* 328: in this verb it may be simply prepositional = 'about:' though Plato (*Ac.* 365 B) uses it once for 'to be very thoughtful.'

226 *ἔπειτ' ἀπὸ ταρροῦ τ. θ. ὑ.*] 'Oh! and so you have to mount a

ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ.

ΣΩΚΡΑΤΗΣ

οὐ γὰρ ἂν ποτε

ἔξενρον ὄρθως τὰ μετέωρα πράγματα, ^{matters above}

εὶ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα

λεπτὴν καταμίξας ἐσ τὸν ὄμοιον ἀέρα.

230

εἰ δ' ὧν χαμαὶ τάνω κάτωθεν ἐσκόπουν,

οὐκ ἂν ποθ' εὑρούν οὐ γὰρ ἀλλ' ἡ γῆ βίᾳ ^{for verily}

ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.

πάσχει δὲ ταῦτο τοῦτο καὶ τὰ κάρδαμα.

^{in this very same thing occurs with - cresses.}

ΣΤΡΕΨΙΑΔΗΣ

τί φήσι;

235

ἡ φροντὶς ἔλκει τὴν ἰκμάδ' ἐσ τὰ κάρδαμα;

ἴθι νυν, κατάβηθ', ὁ Σωκρατίδιον, ὡς ἔμε,

ἴνα με διδάξῃς ὅνπερ οὔνεκ' ἐλήλυθα.

ΣΩΚΡΑΤΗΣ

ηλθεις δὲ κατὰ τι; and you came for what?

ΣΤΡΕΨΙΑΔΗΣ

βουλόμενος μαθεῦν λέγειν.

ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων
ἄγομαι, φέρομαι, τὰ χρήματα ἐνεχυράζομαι.

240

basket, and from thence think your high thoughts about the gods, if such thoughts you must have,' rejoins Strepsiades. The earth was not high enough. Supply (with the Scholiast) ἔδει καταφρονῆσαι αὐτούς after εἴπερ.

227—33. 'Yes,' says Socrates, 'for high aerial thoughts need high aerial place: the damp earth checks all such flight.'

228 μετέωρα.] Cf. v. 333, μετεωροφένακας, v. 360, μετεωροσοφιστῶν.

230 λεπτὴν...όμοιον.] In v. 741 the old man is bidden to loose τὴν φροντίδα λεπτὴν. ὅμοιον=ὅμοιολεπτομερῆ, as the Scholiast says, 'a subtle element like itself.'

234 πάσχει δὲ.....κάρδαμα.] τὰ κάρδαμα τὴν τῶν παρακειμένων αὐτοῖς βοτάνων ὑγρότητα εἰς ἔαντα ἔλ-

κοντα ξηρὰς αὐτὰς καταλείπει. Schol. πάσχει is used in its wider sense, and here nearly=ποιεῖ, for the cress in this comparison is analogous to the earth, which actively draws the moisture. Strictly however it means that the cress has the same πάθος, 'natural state, properties,' &c. as the earth.

236 ἡ φροντὶς, κ.τ.λ.] Strepsiades makes, excusably enough, a strange jumble of Socrates' theory, and then comes to the point about his own schooling.

240 χρήστων.] Paroxytone, to distinguish it from the gen. plural of adj. χρηστός.

241 ἄγομαι, φέρομαι.] So in Eur. *Troad.* 1310, Hecuba says, ἀγμεθα, φερόμεθα.

ΣΩΚΡΑΤΗΣ

πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος;

ΣΤΡΕΨΙΑΔΗΣ

νόσος μ' ἐπέτριψεν ἵππικὴ, δεινὴ φαγεῖν.
ἀλλά με δίδαξον τὸν ἔτερον τοῦ σοῦ λόγοιν,
τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντιν' ἀν
πράττη μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεούς.

245

ΣΩΚΡΑΤΗΣ

ποιον βασιλῶν; ποιας αἰχνας; ποιων οἰδηματιῶν;
ποίους θεοὺς ὁμεῖ σύ; πρώτον γάρ θεοὶ²⁴⁸
ἡμῖν νόμισμα ὄντει.

ΣΤΡΕΨΙΑΔΗΣ

notice the dat. τῷ γάρ ὅμιντ'; ἢ why what d' you swear by?
σιδαρέοισιν, ὥσπερ ἐν Βυζαντίῳ;

ΣΩΚΡΑΤΗΣ

βεύλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς
ἄττ' ἔστιν ὄρθως;

250

243 ἵππικὴ.] This is the *ἵππερος* of v. 74. *δεινὴ φαγεῖν* of course means 'grievous at devouring me,' eating me away, like some *γάγγραινα* or *φαγέδαινα*. Curiously enough the Scholiast misses this, saying only that δ. φ. means wasteful, expensive, and that indigestible food leads to disease.

247 ποίους θεοὺς.] The contemptuous use of *ποῖος*: cf. notes on *Ach.* 62, *Eg.* 32, 162.

248 νόμισμα, οὐκ ἔστι.] Socrates says that with his school gods are not an established thing, they don't believe in them (*οὐ νομίζουσι θεοὺς*), using probably *νόμισμα* in the earlier sense of 'something established by usage,' not in the later and limited sense of 'current coin.' Strepsiades takes it simply of actual coin. For the more general sense of *νόμισμα* cf. *Soph. Ant.* 296, *οὐδὲν γάρ ἀνθρώποισιν οἷον δρυγρος κακὸν νόμισμα* ξβλαστε.

248, 249 τῷ γάρ ὅμιντ';...Βυζαντίῳ;] Strepsiades ought strictly to have said, either *τίσιν ὅμιντε θεοῖς*; or *τίνι χρῆσθε νομίσματι*; but he confused the two, Schol. Or we might explain it thus: 'If you haven't got any gods, the common current coin for swearing by, what substitute have you?' Is it something like the Byzantine base iron which does duty for a currency? *τῷ* is the dative of the means or instrument, 'What have you got to swear by?' as if he had said, *τῷ ὅρκῳ χρῆσθε*. The accusative is the regular case for the deity sworn by. The Scholiast quotes from Plato the Comic writer, *χαλεπώς ἀν οἰκήσαιμεν ἐν Βυζαντίῳ, οἶπον σιδαρέοισι νομίσμασι χρῶνται*.

251 ἄττ' ἔστιν ὄρθως;] 'What is the correct and true state of the case about the gods?' cf. *Eg.* 1027, *εμοὶ γάρ ξεῖται ὄρθως περὶ τοῦτο τοῦ κυνός*.

ΣΤΡΕΨΙΑΔΗΣ

νὴ Δι', εἴπερ ἔστι γε. =

ΣΩΚΡΑΤΗΣ

καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
ταῖς ἡμετέραισι δαίμοσιν;

ΣΤΡΕΨΙΑΔΗΣ

μάλιστά γε.

ΣΩΚΡΑΤΗΣ

κάθιζε τοίνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

255

ἴδον κάθημαι.

ΣΤΡΕΨΙΑΔΗΣ

ΣΩΚΡΑΤΗΣ

τουτονὶ τοίνυν λαβὲ
τὸν στέφανον.

ΣΤΡΕΨΙΑΔΗΣ

ἐπὶ τί στέφανον; οἴμοι, Σώκρατες,
ώσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.

ΣΩΚΡΑΤΗΣ

οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους
ἡμεῖς ποιοῦμεν.

ΣΤΡΕΨΙΑΔΗΣ

εἴτα δὴ τί κερδανῶ;

254. ταῖς ἡμετέραισι δαίμοσιν;]
This is to express the emptiness of
the Socratic speculations. Airy no-
things are called *νεφέλαι*, *καπνοί*,
σκιαί. Cf. v. 320, *περὶ καπνοῦ στε-νολεσχεῖν*, and Soph. *Ant.* 1170,
Phil. 746, *καπνοῦ σκιά*.

255. *σκίμποδα*.] Probably meant
to suggest *τρίποδα*, the sacred tripod
on which the Pythian priestess sat
before giving the oracle.

258. ὡσπερ με, κ.τ.λ.] The order

is ὅπατε ὅπως μή με, ὡσπερ τ. Ἀ.,
θύσετε. Sophocles in a play had
represented Athamas garlanded and
just about to be sacrificed. The
story is given in the Scholiast, and
in Herod. VII. 197.

259. *ταῦτα πάντα*.] The alter-
ation to *πάντας ταῦτα* proposed by
Seager is unnecessary. *ἡμεῖς* is em-
phatic: ‘none of these rites (sitting,
being garlanded, &c.) is ever dis-
pensed with in *our* initiations.’

ΣΩΚΡΑΤΗΣ

λέγειν γενήσει τρίμμα, κρόταλον, παιπάλη.
ἀλλ' ἔχ' ἀτρεμί. *a dab at讲话ing*

260

ΣΤΡΕΨΙΑΔΗΣ

μὰ τὸν Δί' οὐ ψεύσει γέ με.
καταπαττόμενος γὰρ παιπάλη γενήσομαι.

ΣΩΚΡΑΤΗΣ

εὐφημεῦν χρὴ τὸν πρεσβύτην καὶ τῆς εὐχῆς ὑπακούειν.
ῳ δέσποτ' ἄναξ, ἀμέτρητ' Ἀηρ, ὃς ἔχεις τὴν γῆν μετέωρον, *in space*
λαμπρός τ' Αἰθὴρ, σεμναῖ τε θεαὶ Νεφέλαι βροντησικέ-
ραννοι,

ἀρθῆτε, φάνητ', ὡς δέσποιναι, τῷ φροντιστῇ μετέωροι.

ΣΤΡΕΨΙΑΔΗΣ

μήπω μήπω γε, πρὶν ἀν τουτὶ πτίξωμαι, μὴ καταβρεχθῶ.
τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα.

τετ Σε δραγμένη.

260 τρίμμα, κ. π.] Cf. *Av.* 431, τρίμμα, παιπάλη' δλον: also τρίβων below, v. 869. And for κρόταλον, *Eur. Cycl.* 104, οἰδ' ἄνδρα κρόταλον. The metaphor in παιπάλη is exactly paralleled by ἄλημα, for which cf. *Soph. Aj.* 381, 390: and Homer has the compound adjective πολυπαιπάλης as an epithet of the Phoenicians. Strepsiades, finding himself as white as a miller, repeats παιπάλη in its literal sense. 'For speaking, you'll be made,' says Socrates, 'A dab, a rattle, the *very flower* of speakers. But steady, please! *S.* Faith! and there's no lie there: For, sprinkled thus, I shall be *very flour*.'

261 ἀτρεμί.] Meineke prefers ἀτρεμέλ. vulg. ἀτρέμας. In *Ran.* 315, both Dind. and Mein. have ῆτρεμι.

263 εὐφημεῦν χρὴ, κ. τ. λ.] Cf. *Eg.* 1310, εὐφημεῦν χρὴ καὶ στόμα κλείειν καὶ μαρτυριῶν ἀπέχεσθαι. The same metre is used here for the solemn invocation, as there for the majestic introduction of the renovated Demus.

ὑπακούειν.] Dindorf prefers ὑπακούειν here, ἑπακούσατε in v. 274; saying of ἑπακούειν, 'de diis potius dicitur preces exaudientibus quam de hominibus auscultantibus.'

264 ἀμέτρητ' Ἀηρ, κ. τ. λ.] There is a fragment of Euripides (*Fr.* 836, Dind.) illustrative of this: ὁρᾶς τὸν ὑψοῦ τὸνδ' ἀπειρον αἰθέρα, καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις τοῦ τον νόμιμε Ζῆνα, τόνδ' ἡγοῦ θεόν. Cicero translates it, *Nat. Deor.* II. 25, 'Vides sublime fusum immoderatum aethera, Qui terram tenero circumiectu amplectitur: Hunc summum habeto divom: hunc perhibeto Jovem.' In *Ran.* 793, Euripides prays, αἰθὴρ ἐμὸν βόσκημα.

265. Some of Wieland's hexameters represent well the sound and force of these lines, e. g. here the ending is well given by 'ihr donnerblitzende Wolken.'

267. Strepsiades here doubles his cloak, and puts it over his head.

268 τὸ δὲ μη.] 'To think that I didn't bring, or 'What a mistake 'twas that I didn't bring': cf. *Ran.*

ΣΩΚΡΑΤΗΣ

ἔλθετε δῆτ', ὡς πολυτίμητοι Νεφέλαι, τῷδ' εἰς ἐπίδειξιν
 εἴτ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κάθησθε, 270
 εἴτ' Ὡκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἵστατε Νύμφαις,
 εἴτ' ἄρα Νεῖλου προχοαῖς ὑδάτων χρυσέαις ἀρύτεσθε πρό-
 χονσιν,
 ἡ Μαιῶτιν λίμνην ἔχετ' ἡ σκόπελον νιφόεντα Μίμαντος·
 ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι χαρεῖσαι.

ΧΟΡΟΣ

ἀέναοι Νεφέλαι,

275

ἀρθῶμεν φανερὰ δροσερὰν φύσιν εὐάγητον,
 πατρὸς ἀπ' Ὡκεανοῦ βαρυάχέος
 ὑψηλῶν ὄρέων κορυφὰς ἐπὶ²
 δευδροκόμους, ἴνα where. not inal.

280

741, τὸ δὲ μὴ πατδξαι σ' ἔξελεγχθέντ'
 ἀντίκρυς. Sophocles speaks of an
 ἡλιοστερῆς κυνῆ, *Oed. Col.* 313.

270 **Ολύμπου, κ.τ.λ.]** The Scholiast quotes Homer's Οὐλυμ-
 πόνδ' 8θο φασὶ θεῶν ἔδος ἔμμεναι;
 noting also that the highest summits
 keep the snow longest, and are cap-
 ped by clouds.

271. **Ωκεανοῦ πατρὸς.]** The ocean supplies all the moisture and
 rain. Schol.

Νύμφαις.] 'For the nymphs.' The Clouds may be said to arrange
 and commence the dance *for* the ocean nymphs just as well as *with* them. 'Male σὺν Νύμφαις interpretatur scholiasta.' Dind.

272 **εἴτ' ἄρα, κ.τ.λ.]** There is much variety of reading here. Νεί-
 λουν 'ν προχοαῖς for Ν. πρ. is Meineke's. He also has ἀρύεσθε, not
 ἀρύτεσθε, and πρόχοισιν for πρόχον-
 σιν. Dindorf retains πρόχονσιν here, and says that it is confirmed by Eur.
Ion. 434, which however is in the
Poetae Scenici, χρυσέαις πρόχοισιν.
 The order of the words is, 'Or if at
 the out-flow of the waters of the
 Nile ye are drawing (water) with
 golden pīchers.'

273 **Μίμαντος.]** Cf. Hom. *Od.*
 γ. 372, ἡγεμόνεντα Μίμαντα. It was
 a mountain in Thrace.

275. The Clouds are heard afar,
 and perhaps dimly seen, wreathed
 in something vapoury, which they
 afterwards lay aside, and come on
 like θυηταὶ γυναικες.

276 **ἀρθῶμεν, κ.τ.λ.]** Hermann's
 order of taking the words here seems
 right: 'Let us rise, bright with
 our dewy nature.' The exact
 meaning and derivation of εὐάγητον is not
 easy to determine. L. and S. give
 it either from εὐαγῆς, 'conspicuous,'
 or from εὐαγῆς, 'supple,' but it
 looks like a verbal adjective. Others
 take it as Doric for εὐήγητος, 'easily
 guided, easily moved,' which does
 not differ far from the Scholiast's
 πανταχῇ φερομένην. εὐκίνητον. τοι-
 οῦτον γὰρ τὸ ὕδωρ. The particles of
 a fluid or vapour move freely among
 each other. The *α* is long, as is
 shewn by the antistrophe εὐανδρον
 γὰν.

277 **βαρυάχέος.]** Cf. 'the hol-
 lower-bellowing ocean.' Tennyson.

280 **ἴνα]** δθεν, ἀφ' ὃν ἔστι
 ἰδεῖν τὰ πόρρω. Schol. 'Where sit-
 ting, we thence look upon,' &c.

298] *πρ. ελατίης περτές* ΝΕΦΕΛΑΙ.

τηλεφανεῖς σκοπιᾶς ἀφορώμεθα,
καρπούς τ' ἀρδομέναν θ' ιερὰν χθόνα,
καὶ ποταμῶν ζαθέων κελαδήματα,
καὶ πόντον κελάδοντα βαρύβρομον.

ε. sun ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται
μαρμαρέαις ἐν αὐγαῖς.

ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον
ἀθανάτας ἴδεας ἐπιδώμεθα
τηλεσκόπῳ ὄμματι γαῖαν.

ΣΩΚΡΑΤΗΣ

ῳ μέγα σεμναὶ Νεφέλαι, φανερῶς ἡκούσατέ μου καλέσαντος.
ἢ σθου φωνῆς ἄμα καὶ βροντῆς μυκηταμένης θεοσέπτου;

ΣΤΡΕΦΙΑΔΗΣ

καὶ σέβομαι γ', ὡς πολυτίμητοι, καὶ βούλομαι ἀνταποπαρ-
δεῖν
πρὸς τὰς βροντάς οὕτως αὐτὰς τετρεμαίνω καὶ πεφόβημαι·
κεὶ θέμις ἐστὶν, νυνὶ γ' ἥδη, κεὶ μὴ θέμις ἐστὶν, χεσείω. 295

ΣΩΚΡΑΤΗΣ

οὐ μὴ σκώψει μηδὲ ποιήσεις ἄπερ οἱ τρυγοδαίμονες οὗτοι,
ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμῆνος ἀοιδαῖς.

281 τηλεφανεῖς σκοπιᾶς.] Compare Hom. *Il. θ. 557*, ἐκ τῆς φανεν πᾶσαι σκοπιαὶ καὶ πρώνες ἄκραι καὶ νάπαι. But more often σκοπιὰ is the height from which one looks. Cf. Pind. *Ol. 1. 86*, 'Ολύμπου σκοποί. It might be over bold to venture on τηλεφανοῦς σκοπιᾶς ἀφορώμεθα.

282 ἀρδομέναν θ' ι. χ.] Dindorf (in *Poetae Scen.*) omits the conjunction: the construction is then harsh. Meineke says, 'locus non-dum perpurgatus,' but keeps the τε, which seems better than the other: and Dindorf in his note reads ἀρδομέναν θ'.

285 ὄμμα γὰρ αἱ.] The sun: which might naturally disperse vapours. The chorus are preparing to come on in human shape.

293—4. Cf. v. 394. The Scholiast here tells us how stage thunder was made, namely by shingle rolling into a brazen vessel, the apparatus being beneath the stage.

296 τρυγοδαίμονες.] *i. e.* κακοδαίμονες τρυγωδοί. Eupolis, Cratinus, and other comic writers, introduced characters doing these unseemly acts. Schol.

298 σμῆνος ἀοιδαῖς.] Meineke adopts from C. F. Hermann *δοιῆς*; which the Scholiast may have had, for, after quoting Homer's ἀπὸ στόματος μέλιτος γλυκίων ρέεν αὐδῆ, (not very applicable to the present passage) he adds, ὅπερ ἐστὶν ἐσμὸς, τούτοις τι σμῆνος, τῶν Ἀριστοφανοῦς φύῶν. With the common reading it will be, 'a mighty swarm of the goddesses are rousing themselves

ΧΟΡΟΣ

παρθένοι ὁμβροφόροι, ὃ τοι, λιπαροί, καὶ μοστεφανοί.
 ἐλθωμένι λιπαρὰν χθόνα Παλλάδος, ἐνανδρὸν γάν 300
 Κέκροπος ὄψόμεναι πολυνήρατον with its goodly sons.
 οὐ σέβας ἀρρήτων ιερῶν, ἵνα
 μύστοδόκος δόμος.
 ἐν τελεταῖς ἀγίαις ἀναδείκνυται,
 οὐρανίοις τε θεοῖς δωρήματα,
 ναοί θ' ὑψερεφεῖς καὶ ἀγάλματα,
 καὶ πρόσοδοι μακάρων ιερώταται, ^{in sense of procession not}
 εὐστέφανοί τε θεῶν θυσίαι θαλίαι τε, ^{reverence}
 παντοδαπαῖς ἐν ὥραις, 310
 ἥρι τ' ἐπερχομένῳ Βρομίᾳ χάρις,
 εὐκελάδων τε χορῶν ἐρεθίσματα,

with song (to sing): there was a sort of preliminary hum or buzzing before they broke out into song. Meineke's text will be, 'The goddesses are rousing (lit. there is being roused of the goddesses) a mighty swarm of song (=song as of a swarm).'

300 λιπαράν.] Cf. *Eg.* 1329, *Ach.* 640. Pindar had given it this name. *Isthm.* II. 30, *Nem.* IV. 29, and in a fragment quoted by the Scholiast here, λιπαραὶ καὶ δοίδιμοι, Ελλάδος ἔρεισμα, κλειναὶ Αθῆναι.

302 οὐ σέβας ἀρρ.] σέβας ιερῶν = σέβαστα ιερά, 'the worshipful unutterable rites,' the Eleusinian mysteries.

305 οὐρανίοις τε θ. δ.] 'And where there are gifts to the gods of heaven,' no less than to those beneath the earth, as Demeter. This is added (says the Scholiast) to shew the great devoutness of Athens; other cities honour each their special god, Athens honours all. Thus St Paul testifies (A&st. Apost. xvii. 22) to the Athenians as δεισιδαιμονέστεροι and to the city as κατειδώλων πάσαν.

307 πρόσοδοι.] Cf. *Pac.* 396, καὶ σε θυσίαισιν ιεράσι προσοδοῖς τε

μεγάλαισι διάπαντος, ἀδέσποτος, ἀγαλοῦμεν ἀει, and *An.* 854, προσόδια... προσιέναι θεοῖσιν. The Scholiast explains θρησκεῖαι περὶ τὸν βωμὸν καὶ προσελέσεις. Processions, &c. would be πρόσοδοι. Herodotus (II. 58) joins πανηγύρεις, πομπᾶς, προσαγωγάς.

310 παντοδαπαῖς ἐν ὥραις.] This multitude of sacrifices and amusements is illustrated and confirmed by Pericles' speech (Thuc. II. 38): καὶ μὴν καὶ τῶν πτύνων πλείστας ἀναπάντας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶνι μέν γε καὶ θυσίαις διετησοις νομίζοντες, ἴδαις δὲ κατασκευαῖς εὐπρέπεσσιν, ὃν καθ' ἡμέραν ἡ τέρψις τὸ λυπήρον ἐκπλήσσει.

311 Βρομίᾳ χάρις.] 'The joy or delight of Bromius,' the joyous festival of Dionysus. The great Dionysia are chiefly meant, which took place about the 12th of Elaphebolion, answering to the beginning of our March. Cf. Thuc. V. 20, ἀμάρτιον ἐκ Διονυσίων εὐθὺς τῶν ἀστικῶν. There were contests both of comedy and tragedy then, and a general gathering of the allies and of strangers. Cf. v. 609 of this play.

312 ἐρεθίσματα.] The Scholiast and one commentator confound ἐρέ-

καὶ Μοῦσα βαρύβρομος αὐλῶν.

ΣΤΡΕΨΙΑΔΗΣ

πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἴσ', ὁ Σώκρατες, αὗται
αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μῶν ἡρῷνται τινές εἰσιν; 315

ΣΩΚΡΑΤΗΣ

ἥκιστ', ἀλλ' οὐράνιαι Νεφέλαι, μεγάλαι θεαὶ ἀνδράσιν ἀργοῖς·
αἴπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι
καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ κατάληψιν.

'prodigiousness.' τυλίξιον - πρεντίον. 32.

ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμ' ἡ Ψυχή μου πεπότηται,
καὶ λεπτολογεῖν ἥδη ζητεῖ καὶ περὶ καπνοῦ στενολεσχεῖν, 320
καὶ γνωμιδίῳ γνώμην νύξασ' ἐτέρῳ λόγῳ ἀντιλογήσαι·
ώστ' εἰ πως ἔστιν, ἴδεν αὐτὰς ἥδη φανερῶς ἐπιθυμῶ.

ΣΩΚΡΑΤΗΣ

βλέπε νῦν δευρὶ πρὸς τὴν Πάρνηθ· ἥδη γὰρ ὁρῶ κατιούσας

n. gender.

θισμα and ἔρισμα. ἐρέθω, ἐρεθίζω, *érēthō* and *érēthízō* are probably akin, but are certainly kept distinct in use. To illustrate ἐρ. χορῶν cf. Theocr. XXI. 21, ἥρεθον ὡδάν, and Eur. *Bacch.* 148, δρόμῳ καὶ χοροῖς ἐρεθίζων. But it may be either 'the stirrings up of choruses,' or 'the stirring caused by choruses,' *i. e.* 'the soul-stirring strains of the voiceful choirs,' and in *χορὸς* dance as well as song is no doubt included.

313 βαρύβρομος.] Cf. Eur. *Hel.* 1351, βαρύβρομον αἰλόν; and Catull. *Atys*, 22, tibicen ubi canit Phryx curvo grave calamo.

315 ἡρῷνται.] Compare ἥθεων for ἥθεων, Soph. *Oed.* *Tyr.* 18.

316 ἀργοῖς.] τοῖς φιλοσόφοις καὶ ποιηταῖς οἱ μηδὲν ἄλλο μεταχειρίζονται ἢ περὶ λόγων σχολάζοντες. Schol.

317 γνώμην.] 'Sententiousness, maxims.' Cf. *Eq.* 1379, γνωμοτυπίκος; *Ran.* 877, ἀνδρῶν γνωμοτύπων, and below, v. 950.

318 τέρατελαν.] The art of saying things παράδοξα, and such as will rouse wonder in one's hearers. περίλεξις is περιττολογία, 'round-about speaking,' 'wordiness,' Walsh. κροῦσις is best explained by the passage referred to above from *Eq.* 1379, 80, καὶ σαφῆς καὶ κρουστικός, καταληπτικός τ' ἄριστα τοῦ θορυβητικοῦ; without any necessary reference to κρουσμετρέν or παρακρούεν. Walsh translates the two last nouns 'pulsion and prension,' rightly supposing that they were 'designedly obscure words by way of a hit at the pedantry of the philosopher.'

319 ταῦτ' ἄρ'.] The same use as in *Acharn.* 90, *Eq.* 125, and vv. 335, 350 of this play.

321 γνωμιδίῳ, κ.τ.λ.] To meet maxim with maxim, and logic with logic.

323 Πάρνηθ.] Parnes, as a mountain, was a natural place to look to for clouds; but of course

ἡσυχῇ αὐτάς.

ΣΤΡΕΨΙΑΔΗΣ

φέρε, πού; δεῖξον.

ΣΩΚΡΑΤΗΣ

χωροῦσ' αὗται πάνυ πολλαὶ,
διὰ τῶν κοίλων καὶ τῶν δασέων, αὗται πλάγαι.

ΣΤΡΕΨΙΑΔΗΣ

τί τὸ χρῆμα; 325
ώς οὐ καθορῶ.

ΣΩΚΡΑΤΗΣ

παρὰ τὴν εἴσοδον.

ΣΤΡΕΨΙΑΔΗΣ

ἢδη νυνὶ μόλις οὔτως.

ΣΩΚΡΑΤΗΣ

νῦν γέ τοι ἢδη καθορᾶς αὐτὰς, εἰ μὴ λημᾶς κολοκύνταις.

ΣΤΡΕΨΙΑΔΗΣ

νὴ Διὸς ἔγωγ', ως πολυτίμητοι, πάντα γὰρ ἢδη κατέχουσιν.

ΣΩΚΡΑΤΗΣ

ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἢδης οὐδὲ ἐνόμιζες;

ΣΤΡΕΨΙΑΔΗΣ

μὰ Διὸς, ἀλλ' ὁμίχλην καὶ δρόσον αὐτὰς ἡγούμην καὶ κα-
πνὸν εἶναι. 330

they did not depend on the chance clouds which might be there: indeed, as Walsh shews, they could not have seen the mountain.

326 παρὰ τὴν εἴσοδον.] Cf. *An.* 296, οὐκ ἰδεῖν ἐτὸς οὐπ' αὐτῶν πετο-
μένων τὴν εἴσοδον, when the chorus
of birds come in. The Scholiast
there tells us εἴσοδος λέγεται γὰρ ὁ χο-
ρὸς εἰσεισιν ἐν τῇ σκηνῇ. The chorus
seem to have poured in much in the
same way in both plays, for in *The
Birds* it is said ἀναξ Ἀπολλον τοῦ
νέφους, ιοῦ, ιοῦ, κ.τ.λ., and here

v. 328, πάντα γὰρ ἢδη κατέχουσιν.

327 λημᾶς κολοκύνταις.] λημᾶ
δέ ἔστι τὸ πεπηγὸς δάκρυον. Schol.
And λημᾶν χύτραις καὶ κολυκύνταις
was (Hesychius says) a proverb, ἐπὶ¹
τῶν ἀμβλυωττώντων πάνυ. Cf. Plut.
581, ἀλλ' ως κρονικαῖς λημαῖς δύτως
λημῶντες τὰς φρένας ἀμφω.

329 ἢδης.] Meineke has ἢδησθ',
and in *Ecl.* 551 it is ἢδησθα. ἢδης
is certainly purer Attic than ἢδεις,
which some MSS. have here: whether
it is necessary to adopt always
the form in -θα seems uncertain.

ΣΩΚΡΑΤΗΣ

οὐ γὰρ μὰ Δι' ἀλλ' ἵσθ' ὅτι πλείστους αὗται βόσκουσι σοφιστὰς,

θουριομάντεις ἰατροτέχνας *σφραγιδονυχαργοκομῆτας*,
κυκλίων τε χορῶν *ἀσματοκάμπτας*, ἄνδρας *μετεωροφένακας*,
οὐδὲν δρῶντας βόσκουσ' ἀργοὺς, ὅτι ταύτας *μουσοποιοῦσιν*.

ΣΤΡΕΨΙΑΔΗΣ

ταῦτ' ἄρ' ἐποίουν ὑγρᾶν Νεφελᾶν *στρεπταιγλᾶν* δάιον
ὅρμαν,

πλοκάμους θ' ἐκατογκεφάλα Τυφῶ, πρημαινούσας τε θυέλλας,

335

331 οὐ γὰρ μὰ Δι' ἀλλ' ἵσθ'.] This is preferable to the common *οἰσθ' ὅτι*, which, as Hermann says, probably arose from ἀλλὰ dropping out and then ὅτι being written, to mend the metre. The common reading would mean, 'Why, don't you know that these clouds feed sophists?' which Strepsiades could hardly be supposed to know. The reading adopted means, 'No, they're not merely that (*ὅμιχλη, κ.τ.λ.*) but know that they, &c.'

332 *θουριομάντεις*.] 'Thurian seers,' i. e. seers like Lampon, one of the leaders of an Athenian colony to Thurium. He was a bit of a rogue, cf. *Av.* 521, *ὅταν ἔξαπατά τι;* and the Scholiast there tells us that he got public commons in the prytaneum, which may give force to βόσκουσι here. The clouds are the patrons of soothsayers, augurs, &c. because these draw their omens from heaven and the flight of birds.

ἰατροτέχνας.] Such doctors were publicly supported and fed. Berger quotes from Hippocrates, οὐκ ἐλάχιστον μέρος ξυμβάλλεται ἀστρονομίῃ εἰς ἱητρικήν.

σφραγιδονυχαργοκομῆτας.] Photius' lexicon seems to explain the word as, 'ἀργοκομῆται with rings of onyx stone.' And then ἀργοκομῆται might be 'lazy long-haired fellows,' or 'bright-haired, oily-locked;' ἀργόθραξ is a compound found in the Anthology. The Scholiast first ex-

plains, 'with rings right up to and over the nails,' but then says, 'taking care of the nails, and paring them every day to make them very bright,' joining ὄνυχαργο. The notion of fop or coxcomb results, however we divide the word; and the whole line should probably be taken as applied to one set, fashionable quacks who combine pills and prophecy, and swell it about with fingers well-beringed and long hair.

333 *κυκλίων τε χ*.] Dithyrambic poets. Cf. *Av.* 1403, *κυκλιοδιδάσκαλον*, and *Pac.* 829, where Trygæus in mid-air lights on ψυχᾶς δύ' ἥ τρεῖς διθυραμβοδιδασκάλων. For κάμπτειν of music cf. v. 969, *κάμψειν τινα καμπήν*.

335. I now (says St.) know why these poets sang of the clouds in such fine language: for their airy metaphors they got right solid payment. The Scholiast names Philoxenus as responsible for one of these phrases.

336 *πλοκάμους*.] Some poet had called the clouds πλ. ἔ. τ. The Lat. 'cirrus' is now applied to a certain form of cloud. For ἔκ. Τυφῶ cf. Aesch. *Prom.* 516. 352, δάιον τέρας ἐκατογκάρηνον Τυφῶνα θοῦρον.

πρημαινούσας.] Perhaps this should be 'swelling' or 'bursting' rather than 'blowing hard,' as L. and S. give it. Compare πρήθειν and πρηστήρ; and vv. 404—407.

εἰτ' ἀερίας διερᾶς γαμψοὺς οἰωνοὺς ἀερονηχεῖς,
ὄμβρους θ' ὑδάτων δροσερᾶν Νεφελᾶν εἰτ' ἀντ' αὐτῶν
κατέπινον

~~τίκη~~ κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν, κρέα τ' ὄρνιθεια κιχηλᾶν.

ΣΩΚΡΑΤΗΣ

διὰ μέντοι τάσδ' οὐχὶ δικαίως;

ΣΤΡΕΨΙΑΔΗΣ

λέξον δὴ μοι, τί παθοῦσαι, 340
εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θυηταῖς εἰξασι γυναιξὶν;
οὐ γάρ ἐκεῖναι γ' εἰσὶ τοιαῦται.

ποτὶλος τὸς εἰξασιν.
ΣΩΚΡΑΤΗΣ

φέρε, ποῖαι γάρ τινές εἰσιν;

ΣΤΡΕΨΙΑΔΗΣ

οὐκ οἶδα σαφῶς εἰξασιν δ' οὖν ἐρίοισιν πέπταμένοισι,
floating fleeces.

337 ἀερᾶς διερᾶς.] So Reisig reads. Vulg. ἀερᾶς, διερᾶς, in which there is nothing uncommon or that sounds dithyrambic: nor is Brunck's ἀερόντος, διερόντος satisfactory. The reading adopted is also taken by Walsh: 'crook-taloned air-swimming fowls of the watery realm of heaven.' The substantival use of ἀερά is curious; but so the phrase ought to be, that it may be instanced at all.

338 ἀντ' αὐτῶν.] Cf. *Eq.* 1345, εἰτ' ἔξαπατήσας σ' ἀντὶ τούτων ψευτεῖο.

339 κρέα τ' δ. κ.] Hermann refers to *Ran.* 553, καὶ κρέα γε πρὸς τούτοισιν, and *Pac.* 1282, βοῶν κρέα καθένας ἵππων, for the ἀ in κρέα. The Doric form κιχηλᾶν is noticed by Eustathius; and is used here in imitation and ridicule of the dithyrambic writers.

340 διὰ μέντοι τάσδ' δ. δ.] Mitchell in his note on Cumberland's translation makes Socrates say that 'such luxuries were ill-deserved for such bombastical performances;' and in his edition explains it, 'Do they not justly praise them in return for their

dinners?' Both renderings are wrong. Socrates means to assent to Strepsiades, and says, 'Yes, indeed, and are they not deservedly thus paid for their court to these goddesses: do not goddesses like these, praised in such terms, full well earn for them their dinners?' διὰ τάσδε (ἐπαινουμένας) οὐχὶ δικαίως (καταπίνονται);

340 τί παθοῦσαι...εἰξασι γ.] 'What ails the clouds, to become like women?' Cf. *Ach.* 826, and the note there on τί μαθών. The distinction between τί μαθών and τί παθών may always be brought out, the former (as L. and S. say) referring to a μάθος (something founded on reason, judgment, instruction, teaching); the latter to a πάθος (a feeling state, impulse, or external influence). Yet of course the questioner may generally use either at pleasure.

341 εἰξασι.] For the form cf. Eur. *Hel.* 497.

342 ἐκεῖναν γ.] 'Those in the heavens.'

343 δ' οὖν.] MS. Rav. has γοῦν, which might, as far as the sense is concerned, stand: 'it's not women

κούχὶ γυναιξὶν, μὰ Δὲ, οὐδὲ ὄτιοῦν· αὗται δὲ ῥῖνας ἔχουσιν.

ΣΩΚΡΑΤΗΣ

ἀπόκριναι νυν ἄττ' ἀν ἔρωμαι.

ΣΤΡΕΨΙΑΔΗΣ

λέγε νυν ταχέως ὅ τι βούλει. 345

ΣΩΚΡΑΤΗΣ

ἢδη ποτ' ἀναβλέψας εἰδες νεφέλην Κενταύρῳ ὁμοίαν
ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ;

ΣΤΡΕΨΙΑΔΗΣ

νὴ Δὲ ἔγωγ. εἰτα τί τοῦτο;

ΣΩΚΡΑΤΗΣ

γίγνονται πάνθ' ὅ τι βούλονται· καὶ τὸν μὲν ἰδωσι κομήτην,
ἄγριόν τινα τῶν λασίων τούτων, οἰόνπερ τὸν Ξενοφάντου,^{the shaggy}
σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ^{persecuted by} ἥκασταν αὐτάς.

ΣΤΡΕΨΙΑΔΗΣ

τί γὰρ, ἢν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμωνα, τί
δρῶσιν;

351

at any rate, but wool or the like, that the clouds resemble.'

344 ῥῖνας.] And probably conspicuous noses (says Wieland), as was usual on actors' masks.

346. Porson brings two similar passages in Shakspeare, *Hamlet*, Act III. end of Sc. 2, 'Ham. Do you see yonder cloud that's almost in shape of a camel? Pol. By the mass, and 'tis like a camel, indeed. *Ham.* Methinks it is like a weasel. *Pol.* It is backed like a weasel. *Ham.* Or like a whale. *Pol.* Very like a whale.' And *Antony and Cleopatra*, Act IV. Sc. 14, 'Sometimes we see a cloud that's dragonish; A vapour sometime like a bear or lion, A tower'd citadel, a pendent rock, A forked mountain, or blue promontory with trees upon 't, that nod unto the world, And mock our eyes with air: thou hast seen these signs; They are black vesper's pageants.' And Dobree adds the fol-

lowing, from Jeremy Taylor's *Worthy Communicant*, p. 8, 'We sometimes espie a bright cloud form'd into an irregular figure: when it is observed by unskilful and fantastic travellers, it looks like a centaure to some, and as a castle to others: some tell that they saw an army with banners and it signifies war; but another wiser than his fellow says it looks for all the world like a flock of sheep, and foretells plenty; and all the while it is nothing but a shining cloud, by its own mobility and the activity of the wind cast into a contingent and inartificial shape.'

349. τὸν Ξενοφάντου.] Hieronymus, a dithyrambic poet. Cf. *Ach.* 338, λαβὲ δὲ ἵμοῦ γ ἔνεκα παρ' Ἱερωνύμου σκοτοδασυπυκνότριχδ τῷ Ἀϊδος κυνῆν, where the Scholiast says, ἐκωμῳδεῖτο ὡς πάνυ κομῶν.

351 Σίμωνα.] Cf. v. 399. The Scholiast quotes of him from Eupolis, ἐξ Ἡρακλείας ἀργύριον ὑφέλετο.

ΣΩΚΡΑΤΗΣ

ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἔξαιφνης ἐγένοντο.

ΣΤΡΕΨΙΑΔΗΣ

ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὗται τὸν ρίψασπιν χθὲς
ἰδοῦσαι,
ὅτι δειλότατον τοῦτον ἔώρων, ἔλαφοι διὰ τοῦτ' ἐγένοντο.

ΣΩΚΡΑΤΗΣ

καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὄρᾶς, διὰ τοῦτ' ἐγένοντο
γυναικες.

355

ΣΤΡΕΨΙΑΔΗΣ

χαίρετε τοίνυν, ὡς δέσποιναι καὶ νῦν, εἴπερ τινὶ κἄλλῳ,
οὐρανομήκη ρήξατε κάμοὶ φωνὴν, ὡς παμβασίλειαι.

ΧΟΡΟΣ

χαῖρ', ὡς πρεσβῦτα παλαιογενὲς, θηρᾶτὰ λόγων φιλομούσων ^{accomplished}
σὺ τε, λεπτοτάτων λήρων ἴερεν, φράζε πρὸς ἡμᾶς ὅ τι
χρήξεις.

οὐ γάρ ἀν ἄλλῳ γ' ὑπακούσαιμεν τῶν νῦν μετεωροσο-
φιστῶν

360

πλὴν ἡ Προδίκω, τῷ μὲν σοφίας καὶ γνώμης οὕνεκα, σοὶ δέ,
ὅτι βρευθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τώφθαλμω παραβάλλεις,

353 **ταῦτ' ἄρα.**] This line should of course be given to Strepsiades, not continued to Socrates as in *Poet. Scen.* (1846). For Cleonymus cf. *Ach.* 88, *Eq.* 1372, *Vesp.* 592, *Κολακάνυμος ἀσπιδαποβλῆς*.

354 **ἔλαφοι.**] Cf. *Hom. Il. a.* 225, *οἰνοβαρὲς, κυνὸς ὅμματ' ἔχων, κραδῆν δ' ἔλαφοι.*

355 **Κλεισθένη.**] Cf. *Ach.* 118, *Eq.* 1374.

357 **οὐρανομήκη.**] A big word, repeated in v. 459. Aeschylus uses it (*Ag.* 92) of a flame, ἄλλῃ δ' ἄλλοθεν οὐρανομήκης λαμπάς ἀνίσχει. Aristotle seems to have thought it rather bombastic, but allowable sometimes, συγγνώμη γάρ ὀργιζομένω κακῶν φάναι οὐρανόμηκες ἢ πελώριον.

Rhet. III. 7.

361 **Προδίκω.**] Best known for his work on the choice of Hercules; cf. *Xen. Mem. II. I. 21.* Cf. also *page 44* *Plat. Cratyl.* 384; *Protag.* 341. In *Av.* 694 the chorus of birds scout his teaching περὶ τῶν μετεώρων: and the praise given to him here by the chorus of clouds is of course in their character as Socratic sophists.

362 **βρευθύει.**] Cf. *Plat. Symp.* 221 B, ἔπειτα ἔμοιγε ἔδόκει, ὡς Ἀριστόφανες, τὸ σὸν δὴ τοῦτο, καὶ ἔκει διαπορεύεσθαι ὥσπερ καὶ ἐνθάδε βρευθύμενος καὶ τώφθαλμῷ παραβάλλων, ἡρέμα παρασκοπῶν καὶ τοὺς φίλους καὶ τοὺς πολεμίους, δῆλος ὡν παγτὶ καὶ πάνυ πόρρωθεν ὅτι εἴ τις ἄφεται τούτου τοῦ ἀνδρὸς μάλα ἐρρώμένως

κάνυπόδητος κακὰ πόλλ’ ἀνέχει κάφ’ ἡμῖν σεμνοπροσωπεῖς.
 sans culottes - tho' that is lit. breech less.
 ΣΤΡΕΨΙΑΔΗΣ

ὡς Γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερατῶδες.

ΣΩΚΡΑΤΗΣ

αὗται γάρ τοι μόναι εἰσὶ θεαὶ τἄλλα δὲ πάντ’ ἔστιν
 φλύαρος. 365

ΣΤΡΕΨΙΑΔΗΣ

ὁ Ζεὺς δὲ ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος οὐ θεός
 ἔστιν;

ΣΩΚΡΑΤΗΣ

ποῖος Ζεύς; οὐ μὴ ληρήσεις οὐδὲ ἔστι Ζεύς.

What do you mean by Zeus? ΣΤΡΕΨΙΑΔΗΣ when there is no Zeus.

τί λέγεις σύ;

ἀλλὰ τίς ὕει; τουτὶ γάρ ἔμοιγά ἀπόφηναι πρῶτον ἀπάντων.

ΣΩΚΡΑΤΗΣ

αὗται δήπου μεγάλοις δέ σ’ ἐγὼ σημείοις αὐτὸ διδάξω.
 φέρε, ποῦ γάρ πώποτ’ ἄνευ Νεφελῶν ὕοντ’ ἥδη τεθέασαι;
 καίτοι χρῆν αἰθρίας ὕειν αὐτὸν, ταύτας δὲ ἀποδημεῖν. 371
 per suadim. ΣΤΡΕΨΙΑΔΗΣ

νὴ τὸν Ἀπόλλω, τοῦτο γέ τοι δὴ τῷ νῦν λόγῳ εὖ προσέφυσας.

ἀμυνεῖται. The word is again used, *Fac. 26*, of the beetle giving itself airs. Socrates' bearing must have been stately; his eyes giving quiet but dangerous sidelong glances, without his deigning to turn the head. *ταυρηδὸν ὄφας*, Schol.

363 κάνυπόδητος κ. π. ἀ.] In the *Symposium* (p. 220) instances of Socrates' hardness are given, especially that ἀνυπόδητος διὰ τοῦ κρυστάλλου ῥάον ἐπορεύετο η οἱ ἄλλοι ὑποδεεμένοι.

365 αὗται γάρ τοι.] MS. Rav. *μοι*; but *τοι* is the better; '(their voice may well be *ἱερὸν κ.τ.*) for these are your only true goddesses,' &c.

368 τίς ὕει;] Commonly in Greek the nominative to *ὕει* is left unex-

pressed, but sometimes it is θεὸς (Herod. II. 13), or Ζεὸς, as *ὕει μὲν ὁ Σδεὺς ἐκ δὲ ὄρανῳ μέγας χειμῶν* in Alcaeus. Strepsiades says, 'What! no Zeus? but we say, "he rains": who rains?'

371 καίτοι χρῆν.] Similarly Lucretius (VI. 400) argues that it is not Jove that thunders: 'Denique cur numquam caelo jacit undique puro Juppiter in terras fulmen sonitusque profundit.'

αἰθρίας.] Dindorf quotes an instance of *αἰθρίας* from Cratinus. Cf. *Plut. 1129* for *αἰθρίαν*.

372 τοι δὴ τῷ νῦν.] Porson's correction for *τοι τῷ νῦν*.

προσέφυσας.] *ἡρμοσας*, Gl. Cf.

καίτοι πρότερον τὸν Δῖ' ἀληθῶς ὥμην διὰ κοσκίνου οὐρέεν.
ἀλλ' ὅστις ὁ βροντῶν ἔστι φράσον τοῦτο με ποιεῖ τετρε-
μαίνειν.

ΣΩΚΡΑΤΗΣ

ἀνταὶ βροντῶσι κυλινδόμεναι.

ΣΤΡΕΨΙΑΔΗΣ

τῷ τρόπῳ, ὡς πάντα σὺ τολμῶν; 375

ΣΩΚΡΑΤΗΣ

ὄταν ἐμπλησθῶσ' ὕδατος πολλοῦ κάναγκασθῶσι φέρεσθαι
n. κατακρημνάμεναι πλήρεις ὅμβρου, δι' ἀνάγκην εἴτα βαρεῖαι
εἰς ἀλλήλας ἐμπίπτουσαι ρήγνυνται καὶ παταγοῦσιν.

ΣΤΡΕΨΙΑΔΗΣ

οὐδὲ ἀναγκάζων ἔστι τίς αὐτὰς, οὐχ ὁ Ζεὺς, ὡστε φέρεσθαι;

ΣΩΚΡΑΤΗΣ

ἥκιστ', ἀλλ' αἰθέριος δῆνος.

ΣΤΡΕΨΙΑΔΗΣ

Δῆνος; τούτι μὲν ἐλελήθειν, 380

Aesch. *Supp.* 276, *ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ*. ‘You clinch this well’ may give the sense, though not with the same metaphor from the close clinging of what has growth or life.

376—8 ὄταν...παταγοῦσιν.] An account of thunder something like that of Epicurus, who says it is caused *κατὰ ρήξεις νεφῶν καὶ διαστάσεις*, and more intelligible than Aristotle’s in Bk. II. c. 9 of his *Meteorologica*.

377 ὄμβρου, δι' ἀνάγκην εἴτα.] ‘When they are water-laden and forced to move...they then, coming into collision, burst perforce with a noise.’ This seems the best ordering of the words: δι' ἀνάγκην is taken with ρήγνυνται; cf. v. 405, δι' ἀνάγκης ρήξας.

379. Yes, but your ‘forced’ and ‘perforce’ don’t get rid of the question, who is the ‘forcing agent’? the

νεφεληγερέτης up aloft, who makes them ‘move on.’

380 δῆνος.] Socrates means by δῆνος ‘a whirling round,’ a principle of circular motion, which, as some old philosophers thought, governed the universe. Lucretius expresses this by ‘turbo’ and ‘caeli turbo,’ Bk. VI. 624, 632. Strepsiades does not understand what he means by his new prime mover, but it is doubtful whether here (as the Scholiast supposes) he understands δῆνος in its later sense of a pitcher. δῆνος sounded perhaps to Strepsiades as if it might be a proper name of a deity, being not very unlike the oblique cases of Ζεύς; cf. v. 826. Euripides took up with the ‘dinetic’ theories apparently: cf. *Alcest.* 244, οὐράνιαι δῆναι νεφέλας δρομαλού. Compare also Eur. *Phoeniss.* 163, ἀνεμώκεος δρόμον νεφέλας with ἀνεμώκεσι δῆναις of our poet in *Av.* 697.

ό Ζεὺς οὐκ ὡν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βασιλεύων.
ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς μ' ἐδίδαξε.

ΣΩΚΡΑΤΗΣ

οὐκ ἥκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι φημὶ^{τοι} ἐμπιπτούσας εἰς ἀλλήλας παταγεῦν διὰ τὴν πυκνότητα;

ΣΤΡΕΨΙΑΔΗΣ

φέρε τουτὶ τῷ χρή πιστεύειν;

ΣΩΚΡΑΤΗΣ

ἀπὸ σαυτοῦ 'γώ σε διδάξω. 385

ἡδη ζωμοῦ Παναθηναίοις ἐμπλησθεὶς εἰτ' ἐταράχθης,
τὴν γαστέρα, καὶ κλόνος ἔξαίφνης αὐτὴν διεκορκορύγησεν;

ΣΤΡΕΨΙΑΔΗΣ

νὴ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ τετά-
ρακται

χῶσπερ βροντὴ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ κέκραγεν·
ἀτρέμας πρῶτον παππάξ παππάξ, κάπειτ' ἐπάγει πα-
παπαππάξ, 390

χῶταν χέζω, κομιδῆ βροντᾶ παπαπαππάξ, ὥσπερ ἐκεῖναι.

ΣΩΚΡΑΤΗΣ

σκέψαι τοίνυν ἀπὸ γαστρίδιου τυννούτοντι οἴα πέπορδας·
τὸν δ' ἀέρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς μέγα^{ποντος θανατοντι}
βροντᾶν;

ΣΤΡΕΨΙΑΔΗΣ

ταῦτ' ἄρα καὶ τῶνόματ' ἀλλήλοιν, βροντὴ καὶ πορδὴ, ὁμοίω.

Ἐλελήθεων.] So Meineke, adding the *v* paragogic to the vulg. ἐλελήθει. Dindorf has ἐλελήθη. The purest Attic in this tense is probably -η (-εα), -ης (-εας), -ει, -ειν (-εε, -εεν).

381 ὁ Ζεὺς οὐκ ὡν.] Strepsiades, no doubt, knew the commonly received succession: Uranus, Cronus, Zeus (cf. Aesch. *Ag.* 168—172; *Prom.* 916. 957): but the last death and accession had escaped him.

387 διεκορκορύγησεν.] κορκορυγήν is said to be properly used of this intestinal rumbling: in *Pac.* 991 it

is used in the plural of the din of war.

394 ταῦτ' ἄρα.] It is plainly best to give this line to Strepsiades. Cf. above vv. 335, 353.

όμοιων.] ἔπαιξε παρὰ τὸ διοικατάληκτον. Schol. This ὁμοιότης may not be at once clear. Walsh remarks that 'a kind of rhyme was much used in the old Spanish theatrical writers, according to which two dissyllables that contain the same two vowels in the same order are considered to rhyme to each

ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρὶ, τοῦτο δίδαξον,

395

καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας περιφλύει; τοῦτον γὰρ δὴ φανερῶς ὁ Ζεὺς ἵησ' ἐπὶ τοὺς ἐπιόρκους.

ΣΩΚΡΑΤΗΣ

καὶ πῶς, ὡς μᾶρε σὺ καὶ Κρονίων ὥζων καὶ βεκκεσέληνε, εἴπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων' ἐνέπρησεν οὐδὲ Κλεώνυμον οὐδὲ Θέωρον; καίτοι σφόδρα γάρ εἰσ' ἐπί-
ορκοι·

οὐεινονει.

400

ἀλλὰ τὸν αὐτοῦ γε νεὰν βάλλει καὶ Σούνιον ἄκρον Ἀθηνέων καὶ τὰς δρῦς τὰς μεγάλας· τί μαθών; οὐ γὰρ δὴ δρῦς γάρ
ἐπιορκεῖ.

for surely an oak doesn't commit perjury.

other; *e.g.* “drama” to “rascal,” “lover” to “nonsense,” and so on. Aristophanes certainly, in his substitutions of one word or other by way of surprize (*παρὰ προσδοκίαν*), is content if the words be of the same length and quantity so as to occupy the same place in his verse, if the vowel-sounds be the same or even tolerably similar. For instances, cf. *Ach.* 582, *μέρμουνα* for *γόργονα*, 849 *μοιχὸν* for *κῆπον*, 1026 ἐν *πᾶσι* *βολίτοις* for ἐν *πᾶσιν* *ἀγαθοῖς*: to which many might be added from every play. There is also the imitative jingle which we may exemplify from *Ach.* 1122, &c., where *κριβανίτας* is meant to be a mocking echo of *κιλλιβαντας*. Here, however, the likeness is rather closer. *πορδὴ* might easily, with the *p* well rolled, become nearly *προδὴ* (cf. *καρδία*, *κραδία*, *καρτερός*, *κρατερός*, &c.); and *βρωντή* might be modified into *βροδῆ*, *βροδὴ*. The actor would have to manage the pronunciation so as to bring out comically and strikingly the *όμοιότης*. The pun on *βυρσίνην* for *μυρσίνην* in *Eq.* 59 rests on the easy substitution of *β* for *μ*, one labial for another.

398 *Κρονίων ὥζων.*] In v. 929, 1070, *Κρόνος* and *Κρόνιππος* are similarly used.

βεκκεσέληνε.] The crucial experi-

ment of Psammetichus, which settled *βεκδὲ* to be the oldest word for ‘bread,’ and the Phrygians the most ancient people, is told in Herod. II.

2. The Arcadians claimed precedence of the moon; and were called *προσέληνοι*. Cf. Ap. Rhod. IV. 264, Ἀρκάδες οἱ καὶ πρόσθε σεληναῖς ὕδενται ζώει φηγὸν ἔδοντες ἐν οὐρεσσι.

Others make it moon-struck. Θέωρον.] A flatterer, cf. *Vesp.*

45.

401 τὸν αὐτοῦ κ.τ.λ.] So Lucr. VI. 387—392, *Quod si Juppiter atque alii fulgentia divi terrifico quanti sonitu caelestia templaque jacunt ignem quo quoique cumque voluptas, cur quibus incautum scelus aversabile cumque non faciunt icti flammas ut fulguris halent peccore perfixo?* and 417—422, *Postremo cur sancta deum delubra suasque discutit infesto praeclaras fulmine sedes, et bene facta deum frangit simulacra, suisque demit imaginibus violento vulnere honorem?* *Altaque cur plerumque petit loca, plurimaque ejus montibus in summis vestigia cernimus ignis?*

401 Σούνιον ἄκρον Ἀθηνέων.] Cf. Hom. *Od.* γ. 278, ἀλλ' οτε Σούνιον ἴρον ἀφικόμεθ' ἄκρον Ἀθηνέων.

402 τέ μαθών;] This appears to rest on the better MS. authority. *τέ μαθών* Mein.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ οἰδ̄· ἀτὰρ εὐ σὺ λέγειν φαίνει. τί γάρ ἐστιν δῆθ̄ ὁ κεραυνός;

ΣΩΚΡΑΤΗΣ

ὅταν ἐσ ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατακλεισθῆ, ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσᾶ, κάπειθ̄ ὑπ' ἀνάγκης ρήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα, 406 ὑπὸ τοῦ ροίβδου καὶ τῆς ρύμης αὐτὸς ἐαυτὸν κατακάων. *setting fire to*

ΣΤΡΕΨΙΑΔΗΣ

νὴ Δι', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτὶ ποτε Διασίοισιν. *Line 1.126.* ὥπτων γαστέρα τοῦς συγγενέσιν, καὶ τὸν ὄχημαν ἀμελήσας· ἡ δ' ἄρ' ἐφυσάτ̄, εἰτ̄ ἔξαιφνης διαλακήσασα πρὸς αὐτῷ 410 *bursting with a noise.* τῷφθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ πρόσωπον.

ΧΟΡΟΣ

ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας ἄνθρωπε παρ' ἡμῶν,

404—407. A good comment on this is Lucr. vi. 124—131. Cum subito validi venti conlecta procella nubibus intorsit sese conclusaque ibidem turbine versanti magis ac magis undique nubem cogit uti fiat spissò cava corpore circum, post, ubi comminuit vis ejus et impetus acer, tum perterrcrepo sonitu dat scissa fragorem. Nec mirum, quum plena animae vensicula parva saepe ita dat magnum sonitum displosa repente. Also l. 276—79. Insinuatus ibi vortex versatur in arto et calidis acut fulmen fornacibus intus, nam duplice ratione accenditur, ipse sua cum mobilitate calescit et e contagibus ignis.

407 ροίβδου...ρύμης.] Cf. *An.* 1182, ρύμη τε καὶ πτεροῖσι καὶ ρούζμασσι, and Aesch. *Ell.* 404, πτερῶν ἄτερ ροίβδουσα κόλπον αἰγίδος.

409 ἔσχων.] οὐκ ἔσχων. εἰώθασι δὲ κεντεῖν καὶ σχίζειν διόδον χαριόμενοι τῷ πνεύματι. Schol. Walsh quotes a receipt for 'The Scotch Haggis,' in which is the caution 'prick the bag with a large needle, when it first swells in the pot, to

prevent bursting.'

412—417. Diogenes Laertius quotes these lines, with differences which Dindorf reasonably thinks slips of memory, and therefore does not change the text to agree with them. Meineke takes most of Diogenes' variations. They are διάξεις (corr. from διάσῆς) for γενήσει, εἰ [γάρ] μν. for εἰ μν. εἰ, γνώμη for ψυχῆ, κούν ἔτι... οὐθ̄...οὐθ̄...οὐθ̄ for καὶ μὴ... μὴθ̄...μὴτε...μὴτ̄...μὴτ̄, ἀριστῶν for ἀριστῶν, καδδηφαγίας for γυμνασίων, ἀνονήτων for ἀνονήτων. The sense of εἰ μηδὲν εἰ κ.τ.λ. seems the better: 'How happy will you be, if only you can stand the severities of study,' say the Chorus; 'Oh! as for endurance,' says Strepsiades, 'never fear. I'm a perfect anvil.' But with Meineke's text it must be, 'How happy will you be, for you are,' &c., which does not suit so well with the encouraging ἀλλ' οὐνεκα τούτων ἀμελεῖ θαρρῶν. And Reisig seems to be responsible for the γάρ, not Diogenes. The second εἰ in v. 414 may have slipped out by a copyist's error from the

ώς ευδαιμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι γενήσει,
εἰ μνήμων εἰ καὶ φροντιστής καὶ τὸ ταλαιπωρον ἔνεστιν
ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μήθ' ἔστως μήτε βαδίζων, 415
μήτε ρίγων ἄχθει λίαν, μήτ' ἀριστᾶν ἐπιθυμεῖς,
οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων,
καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν ἄνδρα,
ικᾶν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ πολεμίζων;

ΣΤΡΕΨΙΑΔΗΣ *that route we fr. my bed.*

ἀλλ' ἔνεκέν γε ψυχῆς στερρᾶς δυσκολοκοίτου τέ μερί-
μνης, *quod ab* 420

καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρεπιδείπνου,
καὶ ἀμέλει θαρρῶν, οὕνεκα τούτων ἐπιχαλκεύειν παρέχοιμ' ἄν.

ΣΩΚΡΑΤΗΣ

ἄλλο τι δῆτ' οὖν νομεῖς ἥδη θεὸν οὐδὲν πλὴν ἀπέρ ήμεῖς,
τὸ Χάος τούτη καὶ τὰς Νεφέλας καὶ τὴν γλῶτταν, τρία
ταυτί;

ΣΤΡΕΨΙΑΔΗΣ

οὐδ' ἀν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ' ἀν ἀπαν-
τῶν. *7 would so much as speak* 425

text of Diogenes, who quoted from memory with the wrong negatives and other unimportant variations. A recollection of the enormous appetites of athletes might suggest to him ἀδηθαγλα for γυμναστῶν.

417 γυμναστῶν καὶ ἀνοήτων.] Training of the body, and sensual, unintellectual things. But Socrates did not really reject γυμναστική in proper measure.

420—23. Bergler quotes from Aristophon's Pythagorean scholar a similar profession of hardness. πρὸς μὲν τὸ πεινῆν ἐσθίειν τε μηδὲ ἐν, νόμις ὄραν Τιθύμαλλον ἢ Φιλιππόλην* ὕδωρ δὲ πίνειν, βάτραχον* ἀπολαύσαι θύμων λαχάνων τε, κάμπην* πρὸς τὸ μὴ λούσθαι, βότον* ὑπαλθριῶν χειμῶνα διάγειν, καὶ ψίχουν* πνῆγος ὑπομεῖναι καὶ μεσημβριὰς λαλεῖν, τέττιγας* ἐλαῖψι μήτε χρῆσθαι μήθ' ὄραν, κονιορτόν* ἀνυπόδητον δρθρον περιπατεῖν, γέρανον* καθεύδειν δ' οὐδὲ μικρὸν, νυκτερίων.

423 ἄλλο τι δῆτ' οὖν.....οὐδὲν.] Bentley, followed by Dindorf and Meineke, changed οὐδένα here to οὐδέτεν: 'Will you then henceforth hold nothing else to be a god save what we do?' Dindorf says 'alienissimum est quum omnino ab Aristophane tum praesertim ab hoc loco Platonicum illud ἄλλο τι pro ἄλλο τι ἢ dictum (=nonne ?).' Lexicons certainly give no instance of it from Aristophanes; otherwise, for the sense of this passage, οὐδένα retained, with ἄλλο τι=nonne, would do equally well: 'Will you not then henceforth believe in no god save what we do?' Hermann prefers οὐ to οὖν, the doubling of the negative being so common in Greek.

424 γλῶτταν.] Euripides in *Ran.* 892 invokes thus his ιδιῶται θεοί; αἰθήρ ἐμὸν βόσκημα καὶ γλῶττης στροφιγξ.

425. Strepsiades assures the Cho-

οὐδ' ἀν θύσαιμ', οὐδ' ἀν σπείσαιμ', οὐδ' ἐπιθείην λιβανωτόν.

ΧΟΡΟΣ

λέγει υυν ἡμῖν ὃ τι σοι δρῶμεν θαρρῶν, ὡς οὐκ ἀτυχήσεις,
ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.

ΣΤΡΕΨΙΑΔΗΣ

ῳ δέσποιναι δεομαι τοίνυν ὑμῶν τουτὶ πάνυ μικρὸν, 429
τῶν Ἑλλήνων εἶναι με λέγειν ἐκατὸν σταδίοισιν ἄριστον.

ΧΟΡΟΣ

ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν· ὥστε τὸ λοιπόν γ' ἀπὸ
τουδὶ

ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.

ΣΤΡΕΨΙΑΔΗΣ

μή μοὶ γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων ἐπιθυμῶ,
ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας διοι-
σθεῖν. *enough to - quantum sufficit.*

ΧΟΡΟΣ

τεύξει τοίνυν ὡν ἴμείρεις· οὐ γὰρ μεγάλων ἐπιθυμεῖς. 435
ἀλλὰ σεαυτὸν παράδος θαρρῶν τοῖς ἡμετέροις προπόλοισιν.

ΣΤΡΕΨΙΑΔΗΣ

δράσω τοῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με πιέζει
δια τοὺς ὑππους τοὺς κοππατίας καὶ τὸν γάμον, ὃς μ'
ἐπέτριψεν.

νῦν οὖν χρήσθων ὃ τι βούλονται.

τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν
παρέχω τύπτειν, πεινῆν, διψῆν,

440

rus that he will cut all the rest dead if he meets them.

427 δρῶμεν.] Conj. mood, 'what we are to do for you.'

430 ἐκατὸν σταδίοισιν.] Cf. *Ran.* 91, Εὐριπίδου πλεῦν ἢ σταδίῳ λαλίστερα.

434 ἀλλ' ὅσ' ἐμ. στ.] 'But (I want to speak) just so far as to wrest the right for myself.' On στρεψοδικῆσαι, the Scholiast says: πρὸς ταύτην δὲ τὴν λέξιν καὶ τὸ δύομα πε-

ποίηται τῷ γέροντι Στρεψιάδης. Cf. *Av.* 1468, στρεψοδικοπανουργίαν.

436 προπόλοισιν.] ὑπηρέταις, νεωκόροις. Gl. The word is especially used of sacred service in temples, &c.

439 χρήσθων.] MSS. χρήσθων ἀτεχνῶς. Brunck omitted ἀτεχνῶς, which perhaps crept in from v. 453. Cobet and Meineke retain ἀτεχνῶς, omitting χρήσθων, and removing the stop after βούλονται.

αὐχμεῖν, ῥιγῶν, ἀσκὸν δείρειν,
εἴπερ τὰ χρέα διαφενξοῦμαι,
τοῖς ἀνθρώποις τ' εἶναι δόξω

θρασὺς, εὐγλωττος, τολμηρὸς, *ἴτης, go ahead*
βδελυρὸς, *ψευδῶν συγκολλητής, artist of lies*

walking lawbook
pillar of the law
curvus, κρόταλον, κίναδος, τρύμη,
a rough fellow. μάσθλης, εἴρων, γλοιός, ἀλαζῶν,
κέντρων, μιαρὸς, στρόφις, ἀργαλέος.
ματτυολοιχός.

ταῦτ' εἰ με καλοῦσ' ἀπαντῶντες,
δρῶντων ἀτεχνῶς ὅ τι χρήζουσιν
κεῖ βούλονται,
νὴ τὴν Δήμητρ' ἔκ μου χορδὴν
τοῖς φροντιστᾶις παραθέντων.

445

450

455

ΧΟΡΟΣ

λῆμα μὲν πάρεστι τῷδέ γ'

442 δέρειν.] For this form, cf. *Av.* 365. MS. δέρειν and δάρειν. For the phrase cf. *Eg.* 370, δέρω σε θύλακον κλωπῆς.

445 *ἴτης.*] ἴταμὸς, ἀναιδῆς, καὶ δὶ^αντῶν χωρῶν τῶν πραγμάτων. Schol.

447 εὐρησιεπῆς.] Cf. Pind. *OI.* IX. 120, εἴην εὐρησιεπῆς ἀναγεῖσθαι πρόσφορος ἐν Μοισᾶν δίφρῳ.

περίτριμμα.] - Demosthenes calls Aeschines (*de Coron.* 269) σπερμολόγος, περίτριμμα ἀγορᾶς, θεῖθρος γραμματεύς.

448 κύρβις.] For the exact and literal meaning of κύρβις cf. *Av.* 1354, and the Scholiast there. Here it is used for one who carries the laws with him at his fingers' ends: μνήμων. καὶ γὰρ αἱ κύρβεις πρὸς μνήμην εἰργάζοντο. Schol. 'A law-book, a rattle, a cunning old boots.' Walsh.

κίναδος.] Cf. Soph. *Aj.* 103, η τούπτηριπτὸν κίναδος ἔξήρου μ' ὅπου;

τρύμη.] λεπτολόγος καὶ εὔστομος ὡς τρύπανον, Schol. τρύπανον is 'an auger or gimlet,' 'sharp as a needle.' L. and S. give only 'hole' and then metaphor. 'a sly knave:' but

the transition is not clear.

449 γλοιός.] The metaphor is from the coagulated oil in the baths which is slippery and eludes the grasp. The old man wishes to become like it, and slip from his creditors. Schol.

450 κέντρων.] A fragment from Sophocles' *Cedalion* (Fr. 309 Dind.) gives us μαστιγίαι, κέντρωνες, ἀλλοτριοφάγοι. 'A goad-riddled slave.' Walsh.

451 ματτυοιχός.] This conjecture of Bentley's may not be the true reading, but nothing else satisfactory has been given. ματτύη is explained by Eustathius τῶν πολυτελέσεων ἔδεσμα: but the word was Macedonian, and not adopted before the New Comedy. Photius explains the vulg. ματιολ. as ὁ περὶ τὰ μικρὰ πανούργος καὶ λίχνος, and the other Greek explanations are to the same effect. One Scholiast says that ματτίων is εἶδος μέτρου. / *ματτοιχός : κρονομετρητός.*

458 Ισθι δ' ὡς.] The Chorus turn here to Strepsiades, having said the previous words to themselves.

οὐκ ἄτολμον, ἀλλ' ἔτοιμον. ἵσθι δ' ὡς
ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμηκες
ἐν βροτοῖσιν ἔξεις.

460

ΣΤΡΕΨΙΑΔΗΣ

τί πείσομαι; what will happen to me?
ΧΟΡΟΣ

τὸν πάντα χρόνον μετ' ἐμοῦ ζηλωτότατον βίον ἀνθρώπων
διάξεις. a man can have.

ΣΤΡΕΨΙΑΔΗΣ

ἄρα γε τοῦτ' ἄρ' ἐγώ ποτ'
ὅψομαι;

465

ΧΟΡΟΣ

ῶστε γε σοῦ πολλοὺς ἐπὶ ταῖσι θύραις ἀεὶ καθῆσθαι,
βουλομένους ἀνακοινοῦσθαι τε καὶ ἐς λόγου ἐλθεῖν, 470
acc. de quo πράγματα κάντυγραφὰς πολλῶν ταλάντων τεγοῖντες.

ἄξια σῇ φρενὶ συμβουλευσομένους μετὰ σοῦ. 475
ἄλλ' ἐγχείρει τὸν πρεσβῦτην ὅ τι περ μέλλεις προδιδά-
σκειν,

466. Clients will besiege his doors, when he has become a famous counsel in shaky cases.

470 ἀνακοινοῦσθαι τε κ. ἐ. λ. ἐ.] 'To impart to you, and come to a talk with you about, &c.' πράγματα κάτ. is governed by ἀνακοινοῦσθαι, ἐς λόγου ἐλθεῖν being thrown in parenthetically.

471 κάντυγραφὰς.] ἀντιγραφὴ was the defendant's answer or plea. Strepsiades' line as a lawyer would be to instruct his clients how to do what he did, i. e. cheat their creditors. The creditors would sue the debtors, and bring the γραφὴ; these debtors would entrust to Strepsiades the management of their ἀντιγραφὴ. To illustrate πολλῶν ταλάντων cf. *Eq.* 442, φεύξει γραφὰς ἐκατονταλάντους τέτταρας. There γραφὴ ἐκ. means 'a suit the damages of which are assessed at 100 talents'; and the genitive here expresses the same, 'suits of many talents, suits which involve the loss or gain of many

talents.' Of course the counsel's fee would be proportionate. Walsh joins πολλῶν τ. with ἀξια, 'worth many hundreds of pounds to your soul.'

472 ἀξια σῇ φρενὶ συμβ.] 'Wishing to take counsel with you on matters meet for your great wisdom.' It seems the preferable way thus to join ἀξια with φρενὶ. The Scholiast joins it with συμβ., but then the double construction with the dative and with μετὰ σοῦ is awkward. Cf. *Ach.* 8, and note there; also *Ach.* 205, and *Eq.* 616, ἀξιόν γε πάσιν ἔστιν ἐπολολύξαι. The dative has been explained in the passages of the *Acharnians*, 'before, in the eyes of,' but that interpretation will not do for *Eq.* 616, nor for many prose passages (e. g. *Xen. Anab.* 2. 3. 25); and it does not bring out the true force of *Ach.* 7, 8, 'How I love the knights for this their deed,' ἀξιον γάρ 'Ελλάδι, 'for 'tis a right worthy deed for Greece to do,' a right good 'Ελληνικὸν ἔργον.

καὶ διακίνει τὸν νοῦν αὐτοῦ καὶ τῆς γνώμης ἀποπειρῶ.

ΣΩΚΡΑΤΗΣ

ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον,
ἴν' αὐτὸν εἰδὼς ὅστις ἐστὶ μηχανὰς
ἥδη πὶ τούτοις πρὸς σὲ καινὰς προσφέρω.

480

ΣΤΡΕΨΙΑΔΗΣ

τί δέ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν;

ΣΩΚΡΑΤΗΣ

οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι,
ἐι μνημονικὸς εἰ.

ΣΤΡΕΨΙΑΔΗΣ

δύο τρόπω τὴν τὸν Δία·
ἥν μὲν γὰρ ὄφείληται τί μοι, μνήμων πάνν,
έὰν δ' ὄφείλω, σχέτλιος, ἐπιλήσμων πάνν.

485

ΣΩΚΡΑΤΗΣ

πῶς οὖν δυνήσει μανθάνειν;

ΣΤΡΕΨΙΑΔΗΣ

ἀμέλει, καλῶς.

ΣΩΚΡΑΤΗΣ

ἔνεστι δῆτα σοι λέγειν ἐν τῇ φύσει;

477 διακίνει.] Bergler quotes from Sosipater in *Athenaeus*, μικρὰ διακινήσω σε περὶ τοῦ πράγματος.

479 μηχανὰς.] Strepsiades understands 'war engines' by this: such as battering-rams, &c. For such see Thucydides on the siege of Plataea. Book II. 76.

483 εἰ μν.] Meineke adopts ἦ from Dobree, putting a full stop after βούλομαι.

μνημονικὸς.] Above, at v. 129, the old man lamented that he was ἐπιλήσμων and βραδύς.

484 μὲν γὰρ.] So MS. Rav. and Mein. It appears rather preferable to vulg. μέν γ.

486 ἀμέλει καλῶς.] Cf. *Eg.* 1213, κἀμέλει κρινεῖς καλῶς. There is no

need for punctuating between ἀμέλει and the rest of the sentence; for ἀμέλει comes to have simply an adverbial force, 'of course, doubtless,' as the passage quoted shews. Dindorf (in *Pdet. Scen.*) puts a comma here after ἀμέλει, but not in *Eg.* 1213. And we might go back to the original meaning here, 'Oh! never trouble yourself about that: I'll learn well enough.'

487, 8 ἔνεστι...ἔνι.] These lines have not much force as they are commonly placed. Meineke rejects them. I have put them after the line πῶς.....καλῶς. Socrates, having asked about his pupil's memory, and having been answered, now asks, 'Can you speak?' 'No I

ΣΤΡΕΨΙΑΔΗΣ

λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι.

ΣΩΚΡΑΤΗΣ

ἄγε νυν ὅπως, ὅταν τι προβάλλω σοι σοφὸν περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει. 490

ΣΤΡΕΨΙΑΔΗΣ

τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;

ΣΩΚΡΑΤΗΣ

ἄνθρωπος ἀμαθὴς οὗτοσὶ καὶ βάρβαρος. δέδοικά σ', ὡς πρεσβῦτα, μὴ πληγῶν δέει. φέρ' ἵδω, τί δρᾶς, ἢν τίς σε τύπτῃ;

ΣΤΡΕΨΙΑΔΗΣ

τύπτομαι,

κάπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι, 495 εἰτ' αὐθὶς ἀκαρῆ διαλιπὼν δικάζομαι.

ΣΩΚΡΑΤΗΣ

ἴθι νυν, κατάθου θοιμάτιον.

ΣΤΡΕΨΙΑΔΗΣ

ηδίκηκά τι;

ΣΩΚΡΑΤΗΣ

οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.

can't, but I can cheat.' 'Well, then, see if you can sharply snap up a clever idea on *μετέωρα* when I put it before you.' There is then some connection between *ἀποστερεῖν* and *ἄγε νυν ὅπως ἴφε*, and between *ἐπιλήσμων πάνυ* and *πῶς οὖν δ. μ.*; but *πῶς οὖν δ. μ.* after *ἀποστερεῖν* δ' ἔνι follows lamely and inconsequently.

489 *προβάλλω σοι.*] The active seems right rather than the middle. One MS. has (Meineke says) *προβάλλωμαι σοι*. Cf. below, v. 757, *ἔτερον αὖ σοι προβαλῶ τι δεξιῶν*.

493 *δέει.*] The weight of MS. authority seems for this rather than *δέη*. The construction of *μὴ* with

pres. indic. is tolerably common, and suits the sense better than the other.

495 *ἐπιμαρτύρομαι.*] Cf. *Av.* 1032, *μαρτύρομαι τυπτόμενος*, and *Ach.* 926. The 'calling to witness or protesting' however in these last instances is rather more impulsive and exclamatory: Strepsiades does it regularly and legally *ἐπισχὼν ὀλίγον*.

497 *κατάθου θοιμάτιον.*] Strepsiades thinks he is going to get the beating, and that this is preparatory to it. He never recovers his cloak, (cf. vv. 857, 1498,) nay, he loses his shoes as well, v. 719.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.

ΣΩΚΡΑΤΗΣ

κατάθοι. τι ληρεῖς;

ΣΤΡΕΨΙΑΔΗΣ

εἰπὲ δή νύν μοι τοδί.

500

ἢν ἐπιμελής ὡς καὶ προθύμως μανθάνω,
τῷ τῶν μαθητῶν ἐμφερής γενήσομαι;

ΣΩΚΡΑΤΗΣ

οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν.

ΣΤΡΕΨΙΑΔΗΣ

οἵμοι κακοδαίμων, ἡμιθνῆς γενήσομαι. *half a sponge.*

ΣΩΚΡΑΤΗΣ

οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ
ἀνύσας τι δευρὶ θᾶττον;

505

ΣΤΡΕΨΙΑΔΗΣ

ἐσ τῷ χεῖρέ τυν

δός μοι μελιτοῦτταν πρότερον· ὡς δέδοικ' ἔγὼ
εἴσω καταβαίνων ὕσπερ ἐσ Τροφωνίου.

ΣΩΚΡΑΤΗΣ

χώρει· τί κυπτάζεις ἔχων περὶ τὴν θύραν;

499 ἀλλ' οὐχὶ φωράσων.] Those who went in to search for stolen goods had to lay aside their upper garments, lest they might secretly take in what they pretended to have lost.

503 Χαιρεφῶντος.] What he was, we have seen above, v. 101, cf. also, for his yellow complexion, *Vesp.* 1412, σὺ δή μοι Χαιρεφῶν γν-
νακι κλητεύων ἔοικας θαψίνη.

507, 8 μελιτοῦτταν...Τροφωνίου.] Trophonius was a cunning worker in stone, who fashioned a cave at Lebadea in Boeotia, which bears his name. Those who would see its mysteries sit at the mouth naked, and are borne away by certain winds,

and conveyed beneath the earth. But since demons, and serpents, and other reptiles meet them, they carry a sort of cake, which they throw down to secure their escape, and after their initiation into the cave's mysteries they are discharged through another mouth. Schol. The curious may read in other Scholia, why Trophonius made the cave, why the cake was of honey, &c. &c.

508 καταβαίνων.] The Contemplatory must have been an underground chamber: cf. v. 632.

509 ἔχων.] For this phrase cf. above, v. 131: also *Ran.* 202, *Av.* 343.

ΧΟΡΟΣ

ἀλλ' ἵθι χαίρων τῆς ἀνδρείας
οὖνκα ταύτης.

510

εὐτυχία γένοιτο τάν-
θρώπῳ, ὅτι προήκων
ἔσ βαθὺ τῆς ἡλικίας
νεωτέροις τὴν φύσιν αὐ-
τοῦ πράγμασιν χρωτίζεται
καὶ σοφίαν ἐπασκεῖ.

515

ὦ θεώμενοι, κατερῷ πρὸς ὑμᾶς ἐλευθέρως
τάληθῆ, νὴ τὸν Διόνυσον τὸν ἐκθρέψαντά με
οὕτω νικήσαιμι τ' ἐγὼ καὶ νομίζομην σοφὸς,

520

510—17. The Chorus dismiss him with good wishes, preparatory to coming forward in the parabasis. The dismissal of the sausage-seller before the parabasis in *Eg.* 498, is rather similar ἀλλ' ἵθι χαίρων, καὶ πράξεις κατὰ νοῦν τὸν ἔμον, κ.τ.λ.

518—562. This play when first brought before you was rejected: undeservedly, for it was the best, as I think, that I had ever written. But I do not despair of you, for you had the good taste to approve my earlier productions, so I am sure of your favour, and of the sound judgment of some. And I hope this play will find critics as good as my former did. Now I do not put coarse exhibitions, scurrilous jests, and claptrap action, to serve for wit: nor do I repeat the same things, nor kick my victims when they are down, like some of our poets: who do not scruple to borrow from me. But the cleverer among you will no doubt see their worthlessness, and give me due credit, and so be deemed men of sense.

518 ὦ θεώμενοι κ. τ. λ.] The metre is that called Eupolidean (metrum Eupolideum polyschematistum): the following is a scheme of it acc. to Hermann: | ... | - = | - - - | ... | - = | - - |. The places with dotted lines (called bases)

may hold, of bisyllabic feet, spondee, trochee, iambus; of trisyllabic, tribrach, anapaest, daçtyl. However of trisyllabic feet in these places the only instance in this parabasis is a tribrach in the 1st foot in v. 539. An iambus occurs in the 1st basis once, v. 529, in the 2nd five times, vv. 518, 527, 535, 549, 552. Trochees and spondees seem the rule, the former rather the more numerous.

520—23. οὕτω νικήσαιμι... ὡς
ἡγούμενος... τίξιωστ ἀν.] ‘So may I win the prize—as I, thinking this my best play, gave you a taste of it.’ i.e. ‘As sure as I hope for the prize, I thought my Clouds the best play I had written, and therefore put it before you.’ Walsh places the emphasis on ὑμᾶς, ‘you,’ the audience, at the city Dionysia (at which the Clouds was exhibited), rather than the more limited audience at the Lenaea. It would thus be a compliment to the general public at the expense of the Athenians, and the direct opposite to what is implied in *Ach.* 504—507. But perhaps the emphasis is rather on the whole phrase ἡγούμενος—κωμῳδῶν. ‘It was, I assure you, because I thought you keen critics and my play my best, that I thought it worthy to come before you, as its first audience.’

ώς ύμᾶς ἡγούμενος εἶναι θεατὰς δεξιοὺς
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμῳδιῶν,
 πρώτους ήξίωσ' ἀναγεῦσ' ύμᾶς, ή παρέσχε μοι
 ἔργον πλεῖστον· εἰτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν
 ήττηθεὶς, οὐκ ἄξιος ὡν· ταῦτ' οὖν ύμῖν μέμφομαι 525
 τοὺς σοφοῖς, ὃν οὖνεκ' ἔγῳ ταῦτ' ἐπραγματευόμην.
 ἀλλ' οὐδ' ὡς ύμῶν ποθ' ἐκῶν προδώσω τοὺς δεξιούς.
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ήδὺ καὶ λέγειν,
 ὁ σώφρων τε χῶ καταπύγων ἀριστ' ἡκουσάτην, 530
 καύγω, παρθένος γὰρ ἔτ' ή, κούκι ἔξην πώ μοι τεκεῖν,
 ἐξέθηκα, παῖς δ' ἔτέρα τις λαβοῦσ' ἀνείλετο,
 ύμεις δ' ἐξεθρέψατε γενναῖος κάπαιδεύσατε·

Meineke from conj. of Welcker reads πρώτην 'in its first shape or edition.' Cf. Introduction.

523 ἀναγεῦσ' ύμᾶς.] Cf. v. 550, ἐπεμπηδήσ' αὐτῷ: but the elision or crasis is rather remarkable. See note on v. 988.

524 ὁ ἀνδρῶν φορτικῶν.] Dindorf takes this of the poet's rivals, Cratinus and Ameipsias, the latter of whom is reproved for coarse jokes in *Ran.* v. 14. The Scholiast takes it of the *κριταί*, which seems the better way. Ernesti quotes from Plat. *Apol.* (p. 17 A), ὑπ' αὐτῶν ἐμαντοῦ ἐπελαθόμην, 'owing to (or through) them I forgot myself.' Thus here he retired defeated owing to ἄνδρες φορτικοί, tasteless unappreciative boors, whom the *σοφοί* or *δεξιοί* ought not to have allowed to have their way. Aristophanes would hardly call Cratinus ἄντρος φορτικὸς; cf. *Eq.* 526—536: though he might think him less worthy of the prize than himself. And in v. 528, his *Banqueters* is said to have got a good name, ὑπ' ἀνδρῶν οἷς ήδὺ καὶ λέγειν.

527. But I shall not give up the clever ones among you because the stupid have had their way for once.

528 οἷς ήδὺ καὶ λέγειν.] οἷς τὸ
 ἐμὲ ἐπιδείκνυσθαι ήδὺ ἔστιν. Schol.

529 ὁ σώφρων τε χῶ κ.] His play of the *Δαιταλεῖς*, which had two such characters, a σώφρον *μειράκιον* and another *ἄχρηστον*. It gained him credit, but only the second prize. Schol.

530 κούκι ἔξην πώ μοι τεκεῖν.] There is no good reason for supposing that any restrictive law forbade Aristophanes, on the score of youth, to compete. It was, as he expressly states in the parabasis of the *Knights* (512—545), his own prudence and modesty that kept him back: σωφρονικῶς κούκι ἀνοήτως ἐπηδήσας ἐφλυάρει (*Eq.* 545). And one Scholiast on this passage says οὐπω ἐπέτρεπον ἐμαντῷ τὸ λέγειν διὰ τὴν αἰδῶ· οὐ γὰρ διὰ ἑαυτοῦ ἐξ ἀρχῆς καθῆκε τὰ δράματα ὁ ποιητὴς εὐλαβῆς ὡν.

531 παῖς δ' ἔτέρα, κ.τ.λ.] The play was brought out in another's name. Whether this was Callistratus or Philonides, is doubtful. Callistratus was the nominal author of the *Babylonians* and of the *Acharnians*. Ranke and Meineke give reasons for preferring Philonides for the *Δαιταλεῖς*: see § 4 of the preliminary matter in Meineke's edition. The Scholiasts here mention both rather confusedly; as also on *Vesp.* 1018, where our poet again mentions his secret co-operation with other poets.

ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.
 νῦν οὖν Ἡλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμῳδία
 ζητοῦσ' ἥλθ', ἵν που πιτύχη θεαταῖς οὕτω σοφοῖς 535
 γνώσεται γὰρ, ἥνπερ ἵδη, τάδελφοῦ τὸν βόστρυχον.
 ὡς δὲ σώφρων ἐστὶ φύσει σκέψασθ'. ἥτις πρώτα μὲν
 οὐδὲν ἥλθε ράφαμένη σκύτινον καθειμένον,
 ἐρυθρὸν ἐξ ἄκρου, παχὺ, τοῖς παιδίοις ἵν' ἡ γέλως·
 οὐδὲ ἐσκωψε τὸν φαλακρὸν, οὐδὲ κόρδαχ' εἶλκυσεν, 540
 οὐδὲ πρεσβύτης ὁ λέγων τάπη τῇ βακτηρίᾳ
 τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,
 οὐδὲ εἰσῆγε δᾶδας ἔχουσ', οὐδὲ ίοὺ ίοὺ βοῶ,

10d. 10

533 ἐκ τούτου.] Hence I am quite sure of your sound judgment when left to yourselves.

534 Ἡλέκτραν κατ' ἐκείνην.] Like Electra in Aesch. *Choeph.* 168—180: with which recognition Euripides finds fault, *Electr.* 524—531. The application here is, 'My play has come to see if it can find an audience like-minded with those who approved the *Δαιταλεῖς*: it will know at once if they're of the same feather (*όμωπτεροι*, *Choeph.* 174), just as Electra knew her brother's hair.' The personification of the play is kept up through the following lines. Comedy is personified as a maiden in *Eq.* 517.

540 ἐσκ. τοὺς φαλακρούς.] The Scholiast quotes from Eupolis, ἐσκωψα τοὺς φαλακρούς, τοῦτο δὲ ἐδωρησάμην. This seems a wrong reading. Below on v. 552, the Scholiast quotes a claim made by Eupolis to have been joint author of *The Knights*, τοὺς Ἰππέας συνεποίησα τῷ φαλακρῷ τούτῳ καδωρησάμην; which is from the parabasis of the *Baptae* (in Eupolidean metre). But these words can hardly be all the *σκῶψις* at bald men, to which Aristophanes here alludes. The other coarse jests, dances, &c. the Scholiast refers to Simermo and Hermippus: noting that Aristophanes himself was not guiltless in this line. Yet the passage in *The Peace* to which they re-

fer (767—774), cannot be called a *σκῶψις τῶν φαλακρῶν*. It rather looks like an upholding of *φαλακροὶ*, with reference probably to the same *σκῶψεις* of Eupolis or others at bald men and at Aristophanes' baldness.

εἶλκυσεν.] ἀσεμνῶς ὠρχήσατο, Schol. In his later plays, Aristophanes certainly did much of what he here blames in the other comic writers. He seems to have started with an idea of reforming the public taste, which he found a task impossible, and so had to give in.

541 οὐδὲ πρεσβύτης, κ.τ.λ.] Cf. *Av.* 1031 sqq. for some beating; not perhaps open to the present charge, which is, that the old men represented by these poets, having nothing to say worth saying or hearing, fall to using their sticks in order to raise a laugh, substituting rude action for wit in words (*τὰ ἔπη*). In a similar spirit Horace complains of the taste of the Roman audience for mere show, &c. 'Dixit adhuc aliquid? Nil sane. Quid placet ergo? Lana Tarentino violas imitata veneno.' Hor. *Ep.* II. I. 206.

542 ἀφανίζων πονηρὰ σκώμματα.] 'Cloaking his bad jokes,' or 'the badness of his jokes.' περικαλύπτων τῷ γέλωτι τὰς εἰκῇ διεσκεμμένας αὐτοῦ κωμῳδίας καὶ εὐτελῶς πεπλασμένας. Schol.

543 εἰσῆγε δᾶδας ἔχουσα.] A

ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσον ἐλήλυθεν.

καγὰ μὲν τοιοῦτος ἀνήρ ὁν ποιητὴς οὐ κομῶ, l. 14. 545

οὐδὲ ὑμᾶς ξητῷ ξαπατᾶν δὶς καὶ τρὶς ταῦτ' εἰσάγων,

ἀλλ' αὖτε κανὰς ἰδέας ἐσφέρων σοφίζομαι, τὸ ταῦτα γενεῖται.

οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιάς.

ὅς μέγιστον ὄντα Κλέων' ἔπαιστ' ἐσ τὴν γαστέρα,

κούκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ. 550

οὗτοι δ', ὡς ἄπαξ παρέδωκεν λαβὴν Τπέρβολος,

τοῦτον δείλαιον κολετρῶστ' αὖτε καὶ τὴν μητέρα. *as for ever trampling on*

Εὔπολις μὲν τὸν Μαρικᾶν πρώτιστον παρείλκυσεν

ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς,

προσθείσις αὐτῷ γραῦν μεθύσην τοῦ κόρδακος οὔνεχ', ἦν 555

Φρύνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἥσθιεν.

εἰθ' Ἐρμιππος αὐθις ἐποίησεν εἰς Τπέρβολον,

ἄλλοι τ' ἥδη πάντες ἐρείδουσιν εἰς Τπέρβολον, *as for a jester at*

trick for mere show. Of course all these things might be done in season: but these writers did them *ἀκαίρως* (Schol.): without any merit in *τὰ ἔπη* (v. 544) to rely upon.

545 κομῶ.] A playful allusion, some think, to his baldness: though the leading sense of κομᾶν here is of course 'to be proud, give oneself airs.'

549 Κλέων' ἔπαιστ'.] In the *Knights*. But Cleon did not get much of a fall. Cf. v. 587. ἐσ τὴν γαστέρα is illustrated by *Eq.* 273, ὑφ' οἴων θηρίων γαστρίζομαι, cf. also *Eq.* 454.

551 λαβὴν.] Cf. *Eq.* 847, λαβὴν γάρ ἐνδέδωκας. Hyperbolus' mother was a bread-seller. Aristophanes himself attacks her, *Thesm.* 840.

553 Εὔπολις, κ. τ. λ.] Hyperbolus and his mother were the subject of the *Maricas* of Eupolis, which Aristophanes calls a bad travesty of his *Knights*. This mother was brought on as the γραῦς μεθύση, παρείλκυσεν, εἰς τὸ θέατρον ἤγαγεν, Gl. but there seems some notion of awkwardness and force in the παρά. 'I' (says Ar.) 'had brought on Cleon as a Paphlagonian slave: Eupolis must needs be lugging on his wretch-

ed imitation, Hyperbolus as *Maricas*, (probably a name for a barbarian slave). This passage determines this part of the parabasis to belong to the second edition of the *Knights*. For the *Maricas* was played B.C. 421, after Cleon's death, which Eupolis in that play expressly mentions. Hyperbolus was still living: he died B.C. 411. Cf. *Thuc.* viii. 73.

Clouds?

554 ἐκστρέψας.] 'Having changed and spoilt in the changing,' as is further shewn by κακὸς κακῶς, for which collocation cf. *Ach.* 253, *Eq.* 189.

555 αὐτῷ.] Sc. τῷ Μαρικᾶ.

556 Φρύνιχος.] Phrynicus the comic poet is meant: who in the old woman swallowed by the whale probably parodied a scene in Euripides' *Andromeda*. The same passage is dealt with by our poet in *Thesm.* v. 1009—1135.

557 "Ἐρμιππος...ἐποίησεν".] In a play called the *Ἀρπωτῶλιδες*: his chief actor was Simermo, against whom the charges in 538, 9 are (says the Scholiast) directed.

558 ἐρείδουσιν.] Cf. *Pac.* 25, 31, for ἐρείδειν 'to fall upon' of eating. Also cf. below, v. 1375.

τὰς εἰκοὺς τῶν ἐγχέλεων τὰς ἐμὰς μιμούμενοι.

ὅστις οὖν τούτοισι γελᾶ, τοῖς ἐμοῖς μὴ χαιρέτω·

ἢν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εύρημαστιν,
ἐς τὰς ὥρας τὰς ἑτέρας εὖ φρονεῖν δοκήσετε. ^{τις τεντοντες εστι...} 'for ever and a day.'

ὑψιμέδοντα μὲν θεῶν

Ζῆνα τύραννον ἐς χορὸν

πρώτα μέγαν κικλήσκω·

τὸν τε μεγασθενῆ τριαίνης ταμιαν,

γῆς τε καὶ ἀλμυρᾶς θαλάσσης ἄγριον μοχλευτήν·

καὶ μεγαλώνυμον ἡμέτερον πατέρ',

Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων·

τὸν θ' ἰππονώμαν, ὃς ὑπερ-

λάμπροις ἀκτῖσιν κατέχει

γῆς πέδον, μέγας ἐν θεοῖς

ἐν θυητοῖσι τε δαίμων.

ὁ σοφώτατοι θεαταὶ, δεῦρο τον νοῦν πρόσσχετε.

565

570

575

559 τὰς εἰκοὺς.] The comparison of Cleon to a mud-stirring eel-catcher. *Eg.* 864—7.

562 ἐς τὰς ὥρας τὰς ἑτέρας.] Walsh explains, 'You'll be thought men of sense...till next season,' when you will have fresh comedies, and your sense and judgment will be tested anew. But *εἰς ὥρας* seems little more than a colloquialism—'for ever?' something like our phrase 'for a twelvemonth and a day.' Cf. Theocr. *Idyll.* xv. 74, κῆς ὥρας κῆπειτα, φίλ' ἀνδρῶν, ἐν φίλῳ εἴης: and *Thesm.* 950, ἐκ τῶν ὥρῶν ἐς τὰς ὥρας.

563—626. After an invocation to Zeus and other gods, the Chorus complain that they do not get their dues as gods, though by heavenly signs they give the state useful warnings. Then, after a corresponding invocation to Phoebus and others, they deliver a message from the moon complaining of the faulty way in which the Athenians kept their calendar.

567 μοχλευτήν.] A word used below, v. 1397, rather curiously.

Even here *γῆς...μοχλευτήν* may be meant to be rather Euripidean. Of course it is to express Homer's ἐννοστγαος and ἐνοσιχθων. The strophic and antistrophic hymns in this parabasis rather resemble those in the parabasis of the *Knights*. But in this play there is no μακρὸν between the parabasis proper and the strophe. Cf. *Eg.* 547—550, and note on *Eg.* 498.

571 τὸν θ' ἰππονώμαν ὃς, κ.τ.λ.] Helios, the sun-god, who seems here to be kept distinct from Phoebus, whom they invoke in the antistrophe.

575 πρόσσχετε.] Bentley corrects *προσέχετε* to *πρόσχετε*. This is confirmed by Porson and others. Porson however leaves it a question for future discussion whether *πρόσσχετε* should not be read. *πρόσχετε* must be a shortened form for the pres. imperat. *προσέχετε*. It occurs in *Pherecrales*, quoted by Schol. on 563, and below v. 1122, also *Eg.* 503, *Vesp.* 1015, *Av.* 688. In all these places Bekker edits, as from MSS., *προσέχ*. May not the second

ἡδικημέναι γάρ ίμιν μεμφόμεσθ' ἐναντίον·

πλεῖστα γάρ θεῶν ἀπάντων ὡφελοῦσαι τὴν πόλιν,
δαιμόνων ήμιν μόναις οὐ θύετ' οὐδὲ σπένδετε.

αὕτινες τηροῦμεν ίμᾶς. ήν γάρ ἡ τις ἔξοδος

μηδενὶ ξὺν νῷ, τότ' ἡ βροντῶμεν ἡ ψακάζομεν. 580

εἴτα τὸν θεοῖσιν ἔχθρὸν βυρσοδέψην Παφλαγόνα

ἡνίχ' ἡρεῖσθε στρατηγὸν, τὰς ὄφρὺς συνήγομεν ~~καὶ κιντούσαις~~ ^{λέγεται} κάποιοι μεν δεινά· βροντὴ δ' ἐρράγη δι' ἀστραπῆς·

ἡ σελήνη δ' ἔξελειπε τὰς ὄδοις· ὁ δ' ἥλιος ~~ποιεῖσθαι δεινά~~ ^{ποιεῖσθαι δεινά} ~~προφέτεια~~ ^{προφέτεια}

τις επιλέγει
σ have been changed into ε by a scribe not particular about metre, and the original readings have been προσσχέτε, προσσχέτω? It seems as well to substitute σ for the vulg. ε, as to omit that letter altogether.

577 ὡφελοῦσαι.] So MS. Rav. and Meineke. Dindorf says, 'quod defendi potest?' and the easier -ούσαι would hardly have been altered to the harder -οῦσαι. Compare, for the anacoluthon, Aesch. *Eum.* 101, παθοῦσα δ' οὐτω δεινά πρὸς τῶν φιλ- τάτων οὐδεὶς ὑπέρ μου δαιμόνων μηνίε- ται.

580 μηδενὶ ξὺν νῷ.] ἀσυμφόρως καὶ δκαρψ, μετὰ μηδεὶς λογισμοῦ. Schol.

582 ἡνίχ' ἡρεῖσθε στ.] In B.C. 425 Cleon went as general to Pylos. (Thuc. iv. 28.) In B.C. 422 he went against Amphipolis, where he fell. But since he is mentioned evidently as still living in v. 591, this epirrhema must belong to the first edition of the *Clouds*, B.C. 423, and his earlier στρατηγὸν be referred to. What the tempestuous portents were is not quite clear. Walsh thinks they are not meant to be described as taking place during the assembly at which Cleon was elected, but 'all that the poet means is to allude to their general frequency during the Peloponnesian war, for which we have the authority of Thucydides.' Bergler thinks a storm lasting through day and night, obscuring sun and moon on the election-day, is meant. The words ἡνίχ' ἡρεῖσθε, 'when you

were choosing,' followed by the impf. συνήγομεν, seem to go against Walsh's view. Nor could the clouds lay claim to watchfulness in giving timely warning, if they spoke vaguely of portents at various times, and not of a well-known one at the very time of Cleon's being chosen. Of course they may magnify their office, and exaggerate their doings poetically, speaking of a storm which happened at or near Cleon's election in terms which might seem to suit two simultaneous eclipses. And yet one eclipse may, after all, have taken place: cf. v. 584.

583 κάποιοι μεν δεινά.] 'And made a terrible stir.' ποιεῖσθαι δεινὰ, 'to consider outrageous, shameful,' Lat. indignari. ποιεῖν δ. actively, 'to do or cause fearful or wondrous things.'

βροντὴ δ' ἐ. δ. δ.] From Sophocles' *Teucri.*

584 ἡ σελήνη.] The Scholiast says there was an eclipse of the moon in the archonship of Strato- cles, in the month Boedromion. This may be right, and may be referred to. It is more probable that a lunar than a solar eclipse should be unnoticed by Thucydides. And Cleon's earlier στρατηγὸν must be meant; nor is it any objection that the issue of this was successful. For it was a δυσβούλα and ἀμαρτία, though turned ἐπὶ τὸ βέλτιον. And it is rather hard to take ἔξελειπε otherwise than of an eclipse; whereas what is said of the sun might do

τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας
οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
ἀλλ' ὅμως εἶλεσθε τοῦτον. φασὶ γάρ δυσβουλίαν
τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς
ἄττ' ἀν ὑμεῖς ἔξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπειν.
ώς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν.

590

ἢν Κλέωνα τὸν λάρον δώρων ἐλόντες καὶ κλοπῆς,
εἴτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα,
αὐθις ἐς τάρχαιον ὑμῖν, εἰ τι κάξημάρτετε, *εἰρήνης γου ἵστε μελέσαι*
ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται. *(Εἰρήνης θύεσθαι.)*

590

εἰς ἀμφί μοι αὐτε, Φοῖβ' ἄναξ

595

Δῆλιε, Κυνθίαν ἔχων

ὑψικέρατα πέτραν.

ἢ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις
οἴκου, ἐν φέροι τε Λυδῶν μεγάλως σέβουσιν.

600

ἢ τ' ἐπιχώριος ἡμετέρα θεὸς,
αἰγίδος ἡνίοχος, πολιοῦχος Ἀθάνα.

for a comical description of any darkening of his light.

589 ἐπὶ τὸ βέλτιον.] Cf. *Eccles.* 473, λόγος γέ τοι τις ἔστι τῶν γεραιτέρων, δοῦ ἀν ἀνόητ' ἡ μῶρα βουλευσόμεθα, ἀπαντ' ἐπὶ τὸ βέλτιον ἡμάντεον ξυμφέρειν. And a fragment of *Eupolis* is given in the Scholiast ὡς πόλις, πόλις, ὡς εὐτυχῆς ἐι μᾶλλον ἡ καλῶς φρονεῖς.

591 λάρον.] Cleon has Cleonymus' ring with a λάρος δημητροῦ on it, *Eg.* 956. The way in which the foolish counsel is to turn out for the best is that Cleon being in office will the sooner get chances of bribery, be exposed, and ruined.

593 ἐσ τάρχαιον.] 'Coming back to what was before,' to the good old times: cf. *Eg.* 1387, μακάριος ἐσ τάρχαια δὴ καθίσταμαι.

595 ἀμφί μοι αὐτε.] Cf. the Homeric hymns: ἀμφὶ Διώνυσον...μνήσομαι, ἀμφὶ μοι Ἐρμείαο φίλον γόνον ξυνεπε Μοῖσα, ἀμφὶ Διοσκούρους ἐλικώπιδες ἐσπετε Μοῖσαι. The Scholiast quotes from Terpander ἀμφὶ

μοι ἀνακτα ἐκατήβολον, and says that to use a beginning like this was called ἀμφιανακτίζειν. The ellipse seems to be ἔστω ὑμνος or something similar. 'Be my song now about these.'

597 ὑψικέρατα.] 'High-horned, high-peaked.' Compare the German names for Alpine peaks, Weiss-horn, Shreck-horn, Matterhorn, &c. The form ὑψικέρατα is not elsewhere found, it is as if from -as, -atos.

600 Διδῶν.] Ephesus anciently was reckoned in Lydia, not Ionia. The temple of Artemis there was one of the wonders of the ancient world.

602 αἰγίδος ἡνίοχος.] The best illustration of this phrase is in *Aesch.* *Eum.* 403—5. ἐνθεν διώκουσ' ηλθον ἀτρυτὸν πόδα, πτερῶν ἀτερ ροιβδοῦσα κόλπον αἰγίδος πώλοις ἀκμαῖοις τῶνδ' ἐπιζεύσας ὄχον. Evidently the aegis is called the ὄχος or chariot of Pallas, borne on which she flies. Hence Dindorf's note 'ην. αἰγ. audacius dicitur vibrans s. tenens simpliciter aegidem' is not satisfactory.

Παρνασίαν θ' ὃς κατέχων
πέτραν σὺν πεύκαις σέλαγει
Βάκχαις Δελφίσιν ἐμπρέπων,
κωμαστῆς Διόνυσος.

605

ἥνιχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
ἡ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι, *send her greeting.*
πρώτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμαχοῖς.
εἴτα θυμαίνειν ἔφασκε δεινὰ γὰρ πεπονθέναι, 610
ἀφελοῦσ' ὑμᾶς ἄπαντας, οὐ λόγοις, ἀλλ' ἐμφανῶς.

πρώτη πρώτα μὲν τοῦ μηνὸς ἐς δᾶδον οὐκ ἔλαττον ἢ δραχμὴν.
ώστε καὶ λέγειν ἄπαντας ἔξιόντας ἐσπέρας, *save us no less.*
πρώτη μὴ πρίν, παῖ, δᾶδον, ἐπειδὴ φῶς Σεληναίας καλόν.
ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέρας 615
οὐδὲν ὄρθως, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπάν.
ώστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε
ἥνικ' ἀν ψευσθῶσι δείπνου, κάπιωσιν οἴκαδε
τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμέρῶν.

‘Charioted on thy aegis,’ would be better. *πολιούχος* is applied to Palas, *Eg.* 581.

604 σέλαγει.] 2nd pers. pres. middle. Apparently this is the prevailing Attic use: cf. above v. 285, and *Äch.* 924, σέλαγοῦντ' ἄν.

608—9. ἐπέστειλεν... φράσαι... χαίρειν.] ‘Commissioned us to take a message—first to bid you hail (φράσαι χαίρειν), then she said, &c.’

612 δραχμὴν.] ‘Benefiting you to the extent of a drachma,’ i. e. saving you a drachma.

614 σεληναῖας.] For this form, which is better than σεληναῖς, cf. *Eg.* 763, Ἀθηναῖα.

615 ὑμᾶς δ' οὐκ ἄγειν, κ. τ. λ.] Meton’s alteration in the calendar was some nine years before this play. Though intended and fitted to correct errors, it may have been unpopular as a change, and Aristophanes may not have appreciated its merits. The change from Old Style to New found many objectors in our own country. And some confusion is unavoidable in such a case before

men have got used to the change. Walsh thinks it is not Meton’s arrangement, but malpractices of public officers in the arrangement of the Attic months, that Aristophanes means to make the moon complain of: referring especially to Thuc. IV. 76, 77, 89, 90 for some blunders consequent on a mistaking of the day, which he thinks may have sprung from such tampering with the Calendar. It seems quite as probable that Meton’s changes are meant: and the gods are comically represented as not knowing of the change, and thus missing their dinners.

616 κυδοιδοπάν.] Used of a cat in the larder *pac.* 1152, ἐψόφει γοῦν ἐνδον οὐκ οἶδ' ἄττα κάκυδοιδόπα.

618 ψευσθῶσι δείπνου.] They were used to go far for their banquets: e. g. to the Ethiopians, cf. II. a. 424.

619 κατὰ λόγον τ. ἡ.] ‘According to their reckoning of the days, they reckoning by Old Style, the Athenians by New.

καὶ θ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε· 620
 πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
 ἥνικ' ἀν πενθῶμεν ἥτοι Μέμνον' ἢ Σαρπηδόνα,
 σπένδεθ' ὑμεῖς καὶ γελάτ· ἄνθ' ὅν λαχὼν 'Τπέρβολος
 τῆτες ἱερομημονεῦν, κάπειθ' ὑφ' ἡμῶν τῶν θεῶν
 τὸν στέφανον ἀφηρέθη· μᾶλλον γάρ οὔτως εἴσεται 625
 κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας.

ΣΩΚΡΑΤΗΣ

μὰ τὴν Ἀναπνοὴν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,
 οὐκ εἴδον οὔτως ἄνδρ' ἄγροικον οὐδένα
 οὐδὲ ἄπορον οὐδὲ σκαιὸν οὐδὲ ἐπιλήσμονα·
 ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων, 630
 ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μῆν
 αὐτὸν καλῶ θύραξε δευρὶ πρὸς τὸ φῶς.
 ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών.

What ho, Strepsiades. Come out with your truculent self.

620 δικάζετε.] Whereas the courts ought to be shut. Cf. *Eg.* 1317, *καὶ τὰ δικαστήρια συγκλείειν (χρῆ).*

622 ἥτοι.] A good alteration of Meineke's from vulg. ἥ τὸν. The article with *Μέμνονα* is awkward as there is none with *Σαρπηδόνα*.

Μέμνον' ἥ Σ.] Sons of Zeus who fell at Troy.

624 τῆτες ἱερομημονεῦν.] This mission of Hyperbolus is not elsewhere mentioned. οὐδεὶς ιστόρησεν ...οὐδέπω γάρ διέπρεπε Κλέωνος ἔτι ζῶντος. Schol. This 'antepirrhema' therefore, as well as the 'epirrhema,' belongs to the first edition of the *Clouds*. Cf. v. 591, and note on v. 582. Mademoiselle le Févre ingeniously supposes that Hyperbolus on his return from Delphi had his crown blown off by a sudden gust of wind, which the Clouds here claim to have caused, in order to remind him to mend the Calendar.

κάπειθ'] As if ἔλαχεν had gone before: cf. above, v. 179, if the correction θ' ἰμάτιον be there accepted.

627—803. Socrates comes out grumbling at his pupil's dulness. He calls him out, and puts him

through some schooling on measures, rhythm, and gender. Finding nothing to be done this way, he makes him lie down, cover himself up, and think. Some curious devices are produced: but in the end Socrates, in despair, finding his pupil has forgotten all he has learnt, gives him up. Strepsiades appeals to the Clouds for advice: who counsel him to substitute his son as a pupil.

627 μὰ τὴν, κ.τ.λ.] These three deities are not quite the same as those allowed in v. 424. Philostratus tells us that Socrates swore by the dog, the goose, or the plane-tree. And the two former oaths are put in his mouth by Plato. The second is also given to Lampon, *Av.* 521. ἀνατοῦῃ and ἀληροῦῃ may be considered not very far in nature from νέφελαι. We find Strepsiades, in v. 814, copying his teacher in the oath μὰ τὴν ὄμιχλην.

630 σκαλαθυρμάτια.] σκαλεύματα σμικρὰ, καὶ λεπτὰ παντάπασι νοήματα καὶ μαθήματα. Schol.

632 πρὸς τὸ φῶς.] Because the Contemplatory was underground. Cf. above, v. 508.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οὐκ ἐῶσι μ' ἐξενεγκεῦν οἱ κόρεις.

ΣΩΚΡΑΤΗΣ

ἀνύσας τι κατάθου, καὶ πρόσεχε τὸν νοῦν.

ΣΤΡΕΨΙΑΔΗΣ

ἴδοι.

635

ΣΩΚΡΑΤΗΣ *proced! see here!*

ἄγε δὴ, τὸ βούλει πρῶτα νυνὶ μανθάνειν
ὦν οὐκ ἐδιδάχθης πώποτ' οὐδέν; εἰπέ μοι.
πότερα περὶ μέτρων ἢ περὶ ἐπῶν ἢ ρυθμῶν;

ΣΤΡΕΨΙΑΔΗΣ

measures for the
περὶ τῶν μέτρων ἔγωγъ. ἐναγχος γάρ ποτε
ὑπ' ἀλφιταμοιβοῦ παρεκόπην διχοινίκῳ.

640

meal-measures. ΣΩΚΡΑΤΗΣ

οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον
ήγει. πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;

The measures of three or the measure of four.

ΣΤΡΕΨΙΑΔΗΣ

ἔγὼ μὲν οὐδὲν πρότερον ἡμιεκτέον. *hæf. a. sixth.*

ΣΩΚΡΑΤΗΣ

οὐδὲν λέγεις, ὥνθρωπε.

ΣΤΡΕΨΙΑΔΗΣ

περίδουν νυν ἐμοὶ, *fz. περίδιδωμε.*

634 κόρεις.] These little animals give many occasions of punning in Aristophanes. Cf. below, v. 710, and *Ran.* 439, also note above on v. 13.

638. Measures, rhythms, and words being proposed, Strepsiades chooses 'measures,' in the practical, not the poetical sense of the word.

640 παρεκόπην.] In *Ach.* 517, παρακεκομμένα is used with ἀτιμα and παρδσημα, with more reference to the primary meaning of παρακόπειν as applied to coin.

643 ἡμιεκτέον.] The Attic me-

dimnus contained 48 choenices. The ἡκτέον, a sixth part of the medimnus, contained therefore eight choenices, and the ἡμιεκτέον four. The ἡμιεκτέον was therefore a τετράμετρον, or quadruple of the choenix, the unit of measure. Walsh brings the sense out neatly with 'triple' and 'quadruple' measure, proving then 'the gallon (ἡμιεκτέον) quadruple of the quart (χοῖνις).'

644, 5. περίδουν...ει μη.] Cf. *Ach.* 772, and the note there: this passage being an exact parallel to that.

εἰ μὴ τετράμετρον ἔστιν ἡμιεκτέον.

645

On the gallows with you.
 ἐς κόρακας, ὡς ἄγροικος εἴ καὶ δυσμαθής.
 τάχα δὲ ἀν δύναιο μανθάνειν περὶ ῥυθμῶν.

ΣΤΡΕΨΙΑΔΗΣ

τί δέ μ' ὀφελήσουσ' οἱ ῥυθμοὶ πρὸς τἄλφιτα.

ΣΩΚΡΑΤΗΣ

πρῶτον μὲν εἶναι κομψὸν *a clever man in company.*
 ἐπαῖονθ' ὅποιος ἔστι τῶν ῥυθμῶν
 κατ' ἐνόπλιον, χώποιος αὖ κατὰ δάκτυλον.

650

ΣΤΡΕΨΙΑΔΗΣ

κατὰ δάκτυλον; νὴ τὸν Δλ' ἀλλ' οἰδεῖς. *So here I say that it may indeed*

ΣΩΚΡΑΤΗΣ

εἰπὲ δῆ.

ΣΤΡΕΨΙΑΔΗΣ

τίς ἄλλος ἀντὶ τουτοῦ τοῦ δακτύλου;

πρὸ τοῦ μὲν, ἔτ' ἐμοῦ παιδὸς ὕντος, οὐτοσι. *This was.*
long ago

ΣΩΚΡΑΤΗΣ

ἀγρεῖος εἰ καὶ σκαιός.

ΣΤΡΕΨΙΑΔΗΣ

οὐ γάρ, ωζυρὲ,

655

τούτων ἐπιθυμῶ μανθάνειν οὐδέν.

649 **κομψὸν.**] 'Neat,' and therefore perhaps 'Euripidean.' Cf. *Eg.* 18, *κομψευριπικῶς.*

651 **κατ' ἐνόπλιον, κατὰ δάκτυλον.**] These ῥυθμοὶ and others are mentioned in *Plat. Rep.* 400 B. Socrates there refers to the musician Damon for full details about them, concluding however that τὸ τῆς εὐσχημοσύνης τε καὶ ἀσχημοσύνης τῷ εὐρύθμῳ τε καὶ ἀρρύθμῳ ἀκολουθεῖ: and further that εὐδογία καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐηθεῖς ἀκολουθεῖ: that there is, in short, a connection between music and morality. But it should be noticed that Socrates, in Plato, only al-

lows the severer and simpler harmonies and rhythms. In the Scholiast ῥυθμὸς κατ' ἐνόπλιον is defined as πρὸς δὲ ὀρχῦντο σελοντες τὰ ὅπλα: and as made up of two daectyls followed by a spondee, e. g. ὡς φάτο δακρυχέων τοῦ δ' | ἔκλυε πότνια μῆτηρ.

652 **νὴ τὸν Δλ'.**] These words Meineke, following Hirschig, gives to Socrates. They seem to be quite as well placed where they are, expressing Strepsiades' haste to shew that he does know something.

655 **οὐ γάρ, κ.τ.λ.**] Why yes (I may be rude), but 'tis because you waste time in bothering me about what I don't want to know.

ΣΩΚΡΑΤΗΣ

τι δαί;

ΣΤΡΕΨΙΑΔΗΣ

έκειν' ἔκεινο, τὸν ἀδικώτατον λόγον.

Ἄλλος. *other*. ἔτερος. *different*. ΣΩΚΡΑΤΗΣ
 ἀλλ' ἔτερα δεῖ σε πρότερα τούτων μανθάνειν,
 τῶν τετραπόδων ἄττ' ἔστιν ὄρθως ἄρρενα.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οἰδ' ἔγωγε τάρρεν', εἰ μὴ μαίνομαι·

660

κριός, τράγος, ταῦρος, κύων, ἀλεκτρυών.

ΣΩΚΡΑΤΗΣ

όρâς ὁ πάσχεις; τήν τε θήλειαν καλεῖς
 ἀλεκτρυόνα κατὰ ταύτο καὶ τὸν ἄρρενα.

ΣΤΡΕΨΙΑΔΗΣ

πῶς δή; φέρε.

ΣΩΚΡΑΤΗΣ

just as we say, cock+hen.
 πῶς; ἀλεκτρυών καλεκτρυών.

ΣΤΡΕΨΙΑΔΗΣ

νὴ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρὴ καλεῖν;

665

661 ἀλεκτρυών.] It is plain that ἀλεκτρυών must have been in common use for 'fowl or chicken' of either sex, and the Scholiast shews that it was so. The Boeotians are said to have used ὄρταλιχος in the same general way. Cf. note on *Ach.* 871.

662 ὁ πάσχεις.] 'What you are doing?' Cf. v. 234.

663 ἀλεκτρυόνα.] Dindorf approves of Porson's correction ἀλεκτρῦ, to escape the anapaest following close on the tribrach. Of this sequence there are two certain examples, *Ach.* 47, ἀλλ' ἀθάνατος ὁ γάρ Ἀμφίθεος, and *Eccl.* 315, καὶ θοιμάτιον ὅτε δὴ δ' ἔκεινο ψηλαφῶν. In these examples the two feet are not only in different 'dipodia,' but

also separated by a decided stop and pause in the sense. In *Ran.* 932, 937, Porson makes a similar change, to *ιππαλεκρύ*, *ιππαλεκρυόν*. Meineke reads (against MSS.) ἀλέκτορα, *ιππαλέκτορα*, *ιππαλέκτορας*. The metrical question seems doubtful: but ἀλέκτορα here is surely wrong. Socrates says, 'you call the female and the male by the same name, ἀλεκτρυών?' i. e. 'I ask you for names which are distinctly *per se* (ὄρθως) masculine, and you give me one which you would apply to a fowl of either sex.' Strepsiades had not used the word ἀλέκτωρ at all. And below, v. 848, 849, ἀλεκτρυόνα is twice used by Phidippides for the two fowls.

ΣΩΚΡΑΤΗΣ

ἀλεκτρύαιναν, τὸν δ' ἔτερον ἀλέκτορα. *τοις συκ. ἵνα οὗτος οὐκέτε*

ΣΤΡΕΨΙΑΔΗΣ

ἀλεκτρύαιναν; εὐ γε νὴ τὸν Ἀέρα·
ῶστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
διαλφιτώσω σου κύκλῳ τὴν κάρδοπον.

ΣΩΚΡΑΤΗΣ

ἴδον μάλ' αὐθις τοῦθ' ἔτερον. τὴν κάρδοπον
ἄρρενα καλεῖς, θήλειαν οὖσαν.

670

ΣΤΡΕΨΙΑΔΗΣ

τῷ τρόπῳ
ἄρρενα καλῶ γὰρ κάρδοπον;

ΣΩΚΡΑΤΗΣ

μάλιστά γε,
ῶσπερ γε καὶ Κλεώνυμον.

ΣΤΡΕΨΙΑΔΗΣ

πῶς δή; φράσον.

ΣΩΚΡΑΤΗΣ

ταύτὸν δύναται σοι κάρδοπος Κλεωνύμῳ. *τοις συκ.*

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' ὡγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμῳ,
ἀλλ' ἐν θυείᾳ στρογγύλῃ 'νεμάττετο.
ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν;

675

ΣΩΚΡΑΤΗΣ

ὅπως;

666 ἀλεκτρύαιναν.] On the analogy of λέων λέαινα. The coinage seems correct, and perhaps hardly deserves ridicule. But it has always passed the power even of kings and emperors to gain currency for a word against use, 'quem penes arbitrium est et ius et norma loquendi.' Hor.

669 τὴν κάρδοπον.] Strepsiades is now taught to avoid the anomaly of words masculine by termination, yet by usage feminine. The passage cannot be rendered exactly in a lan-

guage like our own. Walsh gives a fair equivalent by changing the word under discussion, putting for τὴν κάρδοπον, 'a hen-woodcock.'

674 ταύτὸν δύναται.] That is, in the termination -ος κάρδοπος is as masculine as Κλεώνυμος. But probably Strepsiades does not understand Socrates' meaning, for his rejoinder misses the point, but takes up the words κάρδοπος Κλεωνύμῳ.

676 ἐν θυείᾳ, κ.τ.λ.] ὡς πένητα καὶ παράσιτον διαβάλλει αὐτὸν. Schol.

τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.

ΣΤΡΕΨΙΑΔΗΣ

τὴν καρδόπην θήλειαν;

ΣΩΚΡΑΤΗΣ

ὁρθῶς γάρ λέγεις.

ΣΤΡΕΨΙΑΔΗΣ

ἐκεῖνο δὲ ἡν ἄν, καρδόπη, Κλεωνύμη.

680

would hold. ΣΩΚΡΑΤΗΣ

ἔτι δέ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,
ἄττ' ἄρρεν' ἔστιν, ἄττα δὲ αὐτῶν θήλεα.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οἶδ' ἔγωγ' ἡ θήλε έστιν.

ΣΩΚΡΑΤΗΣ

εἰπὲ δὴ.

ΣΤΡΕΨΙΑΔΗΣ

Λύσιλλα, Φίλιννα, Κλειταγόρα, Δημητρία.

ΣΩΚΡΑΤΗΣ

ἄρρενα δὲ ποῖα τῶν ὀνομάτων;

ΣΤΡΕΨΙΑΔΗΣ

Φιλόξενος, Μελησιας, Αμυνίας.

μυρία. hundreds of them. 685

ΣΩΚΡΑΤΗΣ

ἀλλ', ὡς πονηρὲ, ταῦτά γέ ἔστ' οὐκ ἄρρενα.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἄρρεν' ὑμῖν ἔστιν;

679, 80 ὁρθῶς γάρ, κ.τ.λ.] 'Yes, now you speak correctly.' *S.* 'Oh! then the following would be the correct thing, *καρδόπη*, *Κλεωνύμη*.'

680 *καρδόπη*, *Κλεωνύμη*.] Having made *κάρδοπος* into the decided feminine *καρδόπη*, he makes Cleonymus also into a woman because of his cowardice. Cf. above, v. 353.

681 *ἔτι δέ γε.*] This is Meineke's reading for vulg. *ἔτι δή γε*. It seems satisfactory. Socrates means to assent to his pupil's conclusion that feminine

nouns are to end in -η; and then says, 'Ay, and you must know about proper names, what their genders are.'

686 *Μέλησιας.*] The old man here again is proved incorrect and ambiguous in his genders, because some oblique cases of nouns in -ας seem to be feminine by termination. Cf. *Eg.* 969, *Σμικύθην καὶ κύριον*, for something similar.

688 οὐκ ἄρρεν' ὑμῖν ἔστιν;] 'What! not masculine with you (Sophists)?'

ΣΩΚΡΑΤΗΣ

οὐδαμῶς γ', ἐπεὶ
πῶς ἀν καλέσειας ἐντυχών 'Αμυνίᾳ;

ΣΤΡΕΦΙΑΔΗΣ

ὅπως ἄν; ὡδὶ, δεῦρο δεῦρ', 'Αμυνίᾳ. 690

mark you.
ὅρᾶς; γυναικα τὴν 'Αμυνίαν καλεῖς.

ΣΤΡΕΦΙΑΔΗΣ

οὐκοῦν δικαιώς, ἥτις οὐ στρατεύεται; *as one out the service.*
ἀτὰρ τί ταῦθ' ἀ πάντες ἴσμεν μανθάνω;
for why?

ΣΩΚΡΑΤΗΣ

οὐδὲν μὰ Δί', ἀλλὰ κατακλινεὶς δευρὶ^{for nothing}

ΣΤΡΕΦΙΑΔΗΣ

τί δρῶ;

ΣΩΚΡΑΤΗΣ

ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.

695

ΣΤΡΕΦΙΑΔΗΣ

μὴ δῆθ', ικετεύω σ', ἐνθάδ' ἀλλ' εἴπερ γε χρὴ, *if lie - must.*
χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΣΩΚΡΑΤΗΣ

οὐκ ἔστι παρὰ ταῦτ' ἀλλα. *as εξενη δρῶν οὐλλα πάροι πάντα.*

ΣΤΡΕΦΙΑΔΗΣ

οῖαν δίκην τοῖς κόρεστι δώσω τήμερον. *how I shall be maloted.*

ΧΟΡΟΣ

φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαυτὸν 700

694 οὐδὲν.] Strepsiades had asked *τι...μανθάνω;* 'to what end, why...do I learn?' Socrates answers, '(You may well ask 'Why?') to no end indeed: (you're so stupid); but come, &c.' δεῦρι, 'here,' on the ἀ-σκάντης ορ σκίμπους.

698 οὐκ ἔστι π. τ. δ.] 'There is

no way but this: on the σκίμπους you must needs sit. Socrates is as positive as he had been at the first initiation, v. 255—258. For the phrase cf. *Vesp.* 1166.

700—705. φρόντιζε... δημάτων.] To this corresponds metrically 805—810, *ἀρισθάνει... ἐπηρμένου.*

στρόβει πυκνώσας. *intensify yourself.*
ταχὺς δ', ὅταν εἰς ἄπορον πέσῃς,
ἐπ' ἄλλο πήδα

νόημα φρενός ὑπνος δ' ἀπέστω γλυκύθυμος ὄμμάτων. 705
never let ... come near.

ΣΤΡΕΨΙΑΔΗΣ

ἀτταταῖ ἀτταταῖ.

707

ΧΟΡΟΣ

τί πάσχεις; τί κάμνεις;

ΣΤΡΕΨΙΑΔΗΣ

ἀπόλλυμαι δείλαιος ἐκ τοῦ σκίμποδος
δάκνουσί μ' ἔξέρποντες οἱ Κορίνθιοι,
καὶ τὰς πλευρὰς δαρδάπτουσιν
καὶ τὴν ψυχὴν ἐκπίνουσιν,
[καὶ τοὺς ὄρχεις ἔξέλκουσιν,
καὶ τὸν πρωκτὸν διορύττουσιν,]
καὶ μ' ἀπολούσιν. *and will be the death of me.* 715

710

ΧΟΡΟΣ

μή νυν βαρέως ἄλγει λίαν.

ΣΤΡΕΨΙΑΔΗΣ

καὶ πῶς; ὅτε μου
φροῦδα τὰ χρήματα; φρούδη χροιὰ,
φρούδη ψυχὴ, φρούδη δ' ἐμβάσ·
καὶ πρὸς τούτοις ἔτι τοῦσι κακοῖς
φρουρὰς ἄδων

720

701 πυκνώσας.] He is to pack himself up in the bed-clothes, cf. vv. 727, 740. But πυκνώσας may also have reference to his mind, which he is to concentrate on something by close thinking. Afterwards however he is to let it go looser and λεπτήν; cf. below, vv. 741, 763.

702 ταχὺς δ' ὅταν, κ.τ.λ.] The same advice is repeated below, v. 743.

710 οἱ Κορίνθιοι.] Cf. *Ran.* 439, Διὸς Κέρωθος ἐν τοῖς στρώμασιν. The Corinthians were a likely enemy to

make a raid on Attica about this time.

711—15. Mitchell calls attention to the rhyming termination of these lines.

718 χροιὰ.] Phidippides (above, v. 120) declines to become τὸ χρῶμα διακεκνασμένος: cf. v. 103. Strepsiades was to be like Chaerephon, ἥμιθνής, v. 504.

719 ἐμβάσ.] Perhaps he had put off his shoes as well as his cloak on entering the holy φροντιστήριον.

721 φρουρὰς ἄδων.] Cf. Aesch.

οὐλίγου φροῦδος γεγένημαι. *ἴαντει αἱ νοσοὶ συνεῖ τηγενεῖ τακτεῖται.*

ΣΩΚΡΑΤΗΣ

οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις;

ΣΤΡΕΨΙΑΔΗΣ

ἐγώ;

νὴ τὸν Ποσειδῶ.

ΣΩΚΡΑΤΗΣ

καὶ τί δῆτ' ἐφρόντισας;

ΣΤΡΕΨΙΑΔΗΣ

ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται.

725

ΣΩΚΡΑΤΗΣ

ἀπολεῖ κάκιστ'.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ', ὡγάθ', ἀπόλωλ' ἀρτίως.

ΣΩΚΡΑΤΗΣ

οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα. *λοτείς εξειρετέ, but cover
έξειρετέος γάρ νοῦς ἀποστερητικὸς γουναὶ μη. depriving intention
κάπαιόλημ'. legend. main. Sleight of hand.*

ΣΤΡΕΨΙΑΔΗΣ

οἴμοι, τίς ἀν δῆτ' ἐπιβάλοισθι θαλ πο'. *πο.*εἴς ἀρνακίδων γνώμην ἀποστερητρίδα; *θηερ. skins.* 730

ΣΩΚΡΑΤΗΣ

φέρε νυν, ἀθρήσω πρῶτον, ὅ τι δρᾶ, τουτονί.

Ag. 16, ὅταν δ' ἀέλειν ἡ μινύρεσθαι δοκῶ, ὕπνου τέδ' ἀντίμολπον ἐντέμνων ἄκος, of the sentinel thus beguiling φρουρᾶς ἔτελας μῆκος. There is intentional alliteration in φρουρᾶς and φροῦδος.

726 ἀπόλωλ' ἀρτίως.] My ἀπώλεια is a thing past praying for or against (says Strepziades): your word ἀπολεῖ, 'you will perish,' has no meaning.

729 κάπαιόλημ'.] ἀπαιολεῖν is used in Eur. *Ion*, 549, for 'to puzzle.' The first sense would probably be, 'to dazzle or confuse by quick motion,' as one might do by sleight of hand: compare Lat. *praestigiae*,

praestringere. alōlos is fully discussed in Buttmann's Lexilogus, and the sense of 'quickly moving' shewn to be the primary and Homeric one.

730 εἴς ἀρνακίδων γν. ἀπ.] παιζεῖ δὲ ἐνταῦθα, γνώμην εἴς ἀρνακίδων εἰπών ἀποστερητρίδα, ἦγουν γνώμην εἴς ἀρνήσεως καὶ ἀποστερήσεως. ὕφειδε δὲ εἰπεῖν τίς ἀν δῆτ' ἐπιβάλοι καὶ ἐπιθῆσει σκέπασμα εἴς ἀρνακίδων ὡς ἀν γνώμην εύροιμι ἀποστερητικήν; Schol. Walsh renders, 'Alas! who'll cover me with the coarse rugged rugs of roguery?' For the form ἀποστερητρίς Brunck compares αὐλητῆς, αὐλητρίς, ὀρχηστῆς, ὀρχηστρίς.

οῦτος, καθεύδεις;

ΣΤΡΕΦΙΑΔΗΣ

μὰ τὸν Ἀπόλλωνα γὰρ μὲν οὖ.

ΣΩΚΡΑΤΗΣ

ἔχεις τι;

ΣΤΡΕΦΙΑΔΗΣ

μὰ Διόνος δῆτ' ἔγωγъ.

ΣΩΚΡΑΤΗΣ

οὐδὲν πάνυ;

ΣΤΡΕΦΙΑΔΗΣ

Γοῦν γε πλὴν η τὸ πέος ἐν τῇ δεξιᾷ. —

ΣΩΚΡΑΤΗΣ

οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς;

735

ΣΤΡΕΦΙΑΔΗΣ

περὶ τοῦ; σὺ γάρ μοι τοῦτο φράσον, ὁ Σώκρατες.

ΣΩΚΡΑΤΗΣ

αὐτὸς δὲ τι βούλει πρῶτος ἔξευρων λέγε.

ΣΤΡΕΦΙΑΔΗΣ

ἀκήκοας μυριάκις ἄγω βούλομαι,
περὶ τῶν τόκων, ὅπως ἀν ἀποδῶ μηδενί.

ΣΩΚΡΑΤΗΣ

ἴθι νυν, καλύπτου, καὶ σχάσας τὴν φροντίδα
λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,
ὅρθῶς διαιρῶν καὶ σκοπῶν.

740

ΣΤΡΕΦΙΑΔΗΣ

οἵμοι τάλας.

733. ἔχεις τι;] ‘Have you caught anything?’ τοῖς γὰρ ἀλιεῦσιν ἡ ὄρνιθα γρευταίσι οὕτω φασίν, ἔχειστι; Schol.

737 αὐτὸς...λέγε.] Socrates would not himself find out and give to his disciples anything, but made them think it out for themselves.

740 σχάσας.] The old man is now told to loosen and spread his thoughts as it were over various matters: not to keep them too close and concentrated. Cf. below, v. 763, and note on πυκνώσας above, v. 701. For σχάσας cf. v. 107.

ΣΩΚΡΑΤΗΣ

ἔχ' ἀτρέμα· κανὸν ἀπορῆς τι τῶν νοημάτων,
ἀφεὶς ἄπειλθε· κατὰ τὴν γνώμην πάλιν τὰ γνωμ. v.l.
κίνησον αὐθις, αὐτὸς καὶ ζυγώθρισον. *bar in
examine, Lvs.* 745

ΣΤΡΕΨΙΑΔΗΣ

ῳ Σωκρατίδιον φίλτατον. *my precious Socrates.*

ΣΩΚΡΑΤΗΣ

τί, ὡ γέρον;

ΣΤΡΕΨΙΑΔΗΣ

ἔχω τόκου γνώμην ἀποστερητικήν.

ΣΩΚΡΑΤΗΣ

ἐπίδειξον αὐτήν.

ΣΤΡΕΨΙΑΔΗΣ

εἰπὲ δή νῦν μοι τοδί·
γυναικα φαρμακίδ' εἰ πριάμενος Θετταλὴν,
καθέλοιμι νύκτωρ τὴν σελήνην, εἴτα δὲ
αὐτὴν καθείρξαιμ' ἐς λοφεῖον στρογγύλον,

750

744 ἀφεὶς ἄπειλθε.] Cf. above, v. 702. Of course this is a hit at the inconclusiveness of Socrates' philosophy: and indeed even the Platonic Socrates is open to the charge.

τὴν γνώμην.] τὴν γνώμην, Reiske.

745 κίνησον αὐθις αὐτὸς καὶ ξ.] Dindorf construes this καὶ ζυγώθρισον αὐτὸς, comparing *Ach.* 884, ἔκβαθι τῷδε κῆπιχαρίττα τῷ ξένῳ; where however Meineke reads τείδε (=τῇδε 'this way'), and the dative τῷδε if retained may belong almost as well to ἔκβαθι as to κῆπιχαρίττα. Nor are the passages from *Pac.* 417, ξύλαβε ημῶν προθύμως τῇδε καὶ ξυνέλκυσσον, and *Aesch. Prom. Vincl.* 51, ἔγνωκα τοῦσδε κούδεν ἀντεπεῖν ἔχω, quite convincing. Meineke in his critical notes doubts whether τὴν γνώμην in v. 744, or αὐτὸς σὺ (Kuster) in v. 745, should not be read. With the former the sense would be 'let go anything that perplexes you for a time, and then

again stir it up in your thoughts, (master it,) and bar it in, or make it fast.' This sense of ζυγώθρισον, from ζύγωθρον, seems to suit the passage better than the first sense given by L. and S. from ζυγόν.

749 Θετταλὴν.] Cf. *Plat. Gorg.* 513 A, τὰς τὴν σελήνην καθαιρούσας τὰς Θετταλίδας.

751 λοφεῖον στρογγύλον.] Cf. *Ach.* 1107, τὸ λοφεῖον ἔξενεγκε τῶν τριῶν λόφων. The crest-case appears to have been circular, from this passage; and the same is confirmed from the *Acharnians*; since Dicaeopolis asks for some things which in shape as well as sound resemble what Lamachus calls for: e. g. λεκάνιον, a plate (probably round) to match the λοφεῖον: a round cheese to match the round shield (1124-5). Of course it is the *full* moon that is to fit the case ὥσπερ κάτοπτρον.

ώσπερ κάτοπτρον, κάτα τηροίην ἔχων,

ΣΩΚΡΑΤΗΣ

τι δῆτα τοῦτ' ἀν ὀφελήσειέν σ';

ΣΤΡΕΨΙΑΔΗΣ

ὅ τι;

εὶ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,
οὐκ ἀν ἀποδοίην τοὺς τόκους.

ΣΩΚΡΑΤΗΣ

ὅτιὴ τί δή;

755

ΣΤΡΕΨΙΑΔΗΣ

ὅτιὴ κατὰ μῆνα τάργυριον δανείζεται.

ΣΩΚΡΑΤΗΣ

εὐ γ'. ἀλλ' ἔτερον αὐ σοι προβαλῶ τι δεξιόν·
εὶ σοι γράφοιτο πεντετάλαντός τις δίκη,
ὅπως ἀν αὐτὴν ἀφανίσειας εἰπέ μοι.

760

ΣΤΡΕΨΙΑΔΗΣ

ὅπως; ὅπως; οὐκ οἰδ'; ἀτὰρ ἔγτητέον.

ΣΩΚΡΑΤΗΣ

μή νυν περὶ σαυτὸν εἰλλε τὴν γνώμην ἀεὶ, τοιούτην εἰπεν εἰπεν εἰπεν
ἀναγάλλε ἀποχάλα τὴν φροντίδ' ἐσ τὸν ἀέρα,
λινόδετον ὡσπερ μηλολόνθην τοῦ ποδός.

ΣΤΡΕΨΙΑΔΗΣ

εὔρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην,
ώστ' αὐτὸν ὁμολογεῖν σ' ἐμοί.

765

ΣΩΚΡΑΤΗΣ

ποίαν τινά;

756 κατὰ μῆνα.] Cf. above, v. 740.
17, ὥρων ἀγονσαν τὴν σελήνην εἰκά-
δας.

of the advice given above, v. 740.

757 προβαλῶ.] Cf. above, v.
489. From προβάλλειν thus used
comes πρόβλημα in the sense of 'a
philosophical proposition, or a geo-
metrical problem.'

764 μηλολόνθην.] ἔστι
χρυσίζον, κανθάρῳ ὅμοιον, ὁ λαμβά-
νοντος οἱ παῖδες ἀποδεσμοῦσι λίνῳ καὶ
ἐκπεταννύουσσιν. Schol. Cf. *Vesp.*
1342, ἀνάβανε δεῦρο χρυσομηλολόν-
θην, κ.τ.λ., where there seems an
allusion to the same game.

762 μή νυν, κ.τ.λ.] A repetition

ΣΤΡΕΨΙΑΔΗΣ

ἥδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον ~~ινεθλ. σηγ.~~, ~~θιατ~~ ~~ζίνη~~,
ταύτην ἔόρακας, τὴν καλὴν, τὴν διαφανῆ,
ἀφ' ἣς τὸ πῦρ ἅπτουσι;

ΣΩΚΡΑΤΗΣ

τὴν ύαλον λέγεις;

ΣΤΡΕΨΙΑΔΗΣ

ἔγωγε. φέρε, τί δῆτ' ἀν, εἰ ταύτην λαβὼν,
όπότε γράφοιτο τὴν δίκην ὁ γραμματεὺς,
ἀπωτέρω στᾶς ὡδε πρὸς τὸν ἥλιον
τὰ γράμματ' ἐκτήξαιμι τῆς ἐμῆς δίκης;

770

ΣΩΚΡΑΤΗΣ

σοφῶς γε νὴ τὰς Χάριτας.

ΣΤΡΕΨΙΑΔΗΣ

οἴμ' ὡς ἥδομαι

ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη.

ΣΩΚΡΑΤΗΣ

ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. *τὸ γραψθεῖν with the mind*, not *τὸ γραψθεῖν*, v. 490. 243.

ΣΤΡΕΨΙΑΔΗΣ

τὸ τί;

775

ΣΩΚΡΑΤΗΣ

6. ὅπως ἀποστρέψαις ἀν ἀντιδικῶν δίκην,

767 φαρμακοπώλαις.] The Scholiast says that the sellers of precious stones were called φαρμακοπώλαις anciently; οὐδεὶς γὰρ τῶν τοιούτων λίθων ὅς οὐκ ἔχει καινοτέρων δύναμιν. Suchstones, as being supposed to possess medicinal properties, &c. would be naturally enough sold by chemists.

768 ύαλον.] Probably 'a crystal lens' for burning. The user of it is to stand at some distance, towards the sun, that is, nearer to the sun than the object to be burned. Archimedes' famous burning-glasses are supposed to have acted by reflection, not refraction.

773 οἴμ' ὡς ἥδομαι.] The Scholiast remarks that οἴμοι and ὥμοι are sometimes used of joy, but this is the only passage referred to by L. and S. for such use.

775 ξυνάρπασον.] Cf. above, v. 490, εὐθέως ὑφαρπάσει, where he is bidden at once to catch up ideas. The ξὺν however further expresses the grappling of the mind with the idea. Cf. Soph. *Aj.* 16, φώνημ' ἀκούω καὶ ξυναρπάζω φρεύ.

776 ἀποστρέψαις.] Meineke's change to ἀποστρέψαι seems needless. In *Eg.* 263, ἀποστρέψαι is used of twisting or wrenching back

μέλλων ὁφλήσειν, μὴ παρόντων μαρτύρων.

ΣΤΡΕΨΙΑΔΗΣ

φαυλότατα καὶ ρᾶστ'.

ΣΩΚΡΑΤΗΣ

εἰπὲ δή.

ΣΤΡΕΨΙΑΔΗΣ

καὶ δὴ λέγω.

εἰ πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης,
πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξάμην τρέχων.

780

Στρεψιαδης

οὐδὲν λέγεις.

ΣΤΡΕΨΙΑΔΗΣ

νὴ τοὺς θεοὺς ἔγωγ', ἐπεὶ *may by the gods I mean it.*
οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.

ΣΩΚΡΑΤΗΣ

still talk. ὑθλεῖς ἀπερρ', οὐκ ἀν διδάξαιμ' ἀν σ' ἔτι.

from oneself an adversary's shoulder in wrestling, and so foiling him: and here the sense may be much the same.

779 ἐνεστώσης.] 'Instante adhuc actione una.' Cf. Demosth. 896. 29, ἐνεστηκυιας δὲ τῆς δίκης διδωσιν ὁ Παρμενών δρκον.

780 καλεῖσθ'.] Cf. *Vesp.* 141, ἔως ἀν τὴν δίκην ἄρχων καλῇ. For the elision see note on v. 988.

ἀπαγξάμην.] This is one of the ways to Hades suggested in *Ran.* 121, μὰ μὲν γὰρ ἔστιν ἀπὸ κάλω καὶ θρανίου κρεμάσαντι σαντόν. And in *Eq.* 80, Nicias proposes escape by suicide.

781 οὐδὲν λέγεις.] What you say is naught.' λέγειν τι, οὐδὲν, 'to have some sense or reason, or none, in what you say' is frequent in Plato.

783 διδάξαιμ' ἀν.] This is Elmsley's correction. Another is διδάξαιμεν σ' ἔτι. Hermann's defence of διδάξαιμην, from Pind. *Olymp.* VIII. 77, τὸ διδάξασθαι δέ τοι εἰδότι

βαῖτερον is not satisfactory for Attic Greek. For the double *ἀν* cf. *Thesm.* 196, καὶ γὰρ ἀν μαινολμεθ' ἀν: and note on *Eq.* 1108. In sentences where between the first and second *ἀν* many words intervene, the reason for its double appearance seems to be that the speaker wished to shew the conditional nature of the sentence from the very outset, and therefore put *ἀν* near the beginning, and then, after the parenthetical clause repeated the particle with the verb for the sake of clearness. Aesch. *Ag.* 345—7 is a case in point. θεοῖς δ' ἀν, ἀμπλάκητος εἰ μόδοι στρατὸς, ἐγρηγορὸς τὸ πῆμα τῶν δλωλότων γένοιτο' ἀν. 'Before the gods may be—should the host return stained with sin against them—wakeful, I say, may be will prove, &c.' In short simple phrases like the present the doubled *ἀν* may have some emphasizing force. 'I won't teach you any more, that I won't.'

ΣΤΡΕΨΙΑΔΗΣ

ὅτι τί; ναὶ πρὸς τῶν θεῶν, ὡς Σώκρατες.

ΣΩΚΡΑΤΗΣ

ἀλλ᾽ εὐθὺς ἐπιληθεὶ σύ γε ἄττ' ἀν καὶ μάθης. 785
 ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε.
 ἐπεὶ φερόντων ταῦτα φῆς επιγνωσθεῖς; τις αὖ
 τούτου λόγου ΣΤΡΕΨΙΑΔΗΣ γενοῖται αἰσχύλων γρος.

φέρ' ἵδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;
 τις ἦν ἐν γε ματτόμεθα μέντοι τάλφιτα;
οἵμοι, τις ἦν; *dear, dear.*

ΣΩΚΡΑΤΗΣ

οὐκ ἐσ κόρακας ἀποφθεεῖ,
 ἐπιλησμότατον καὶ σκαιότατον γερόντιον; *λοταρίδης* 790
real por. ἐπιλησμων. ΣΤΡΕΨΙΑΔΗΣ

οἵμοι, τί οὖν δῆθ' ὁ κακοδαίμων πεισοματ;
 ἀπὸ γὰρ δλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.
 ἀλλ', ὡς Νεφέλαι, χρηστόν τι συμβουλεύσατε.

ΧΟΡΟΣ

ἡμεῖς μὲν, ὡς πρεσβῦτα, συμβουλεύομεν,
 εἴ σοι τις νιός ἐστιν ἐκτέθραμμένος,
 πέμπειν ἐκεῖνον ἀντὶ σαυτοῦ μανθάνειν. 795

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' ἔστ' ἔμοιγ' νιός καλός τε κάγαθός·
 ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν, τί ἐγὼ πάθω;

ΧΟΡΟΣ

σὺ δ' ἐπιτρέπεις;

785 *καλ.*] The *καλ* emphasizes *μάθης*; but seems best rendered in English by a stress laid on the auxiliary verb, 'whatever you *have* learnt, you *forget*.'

786 *νυνὶ*.] Cf. v. 825, *ώμοσας νυνὶ Δια*, for *νυνὶ* with aorist= 'now per,' 'just now.'

790 *ἐπιλησμότατον.*] In form as if from *ἐπιλησμός*, but that is not in use.

798 *μανθάνειν*, τι ἐγὼ πάθω;] Meineke puts a full stop after *μαν-*

θάνειν, making ἀλλὰ *γάρ* elliptical, as it so often is. But then *τι ἐγὼ π.* comes awkwardly without any conjunction or particle. Hermann prefers *τι γάρ πάθω*, as in *Lysistr. 88.4, Eccl. 880, Av. 1432*. But no MSS. appear to have *τι γάρ π.* in this place, and, as Dindorf says, the *γάρ* that has just gone before is a reason against *γάρ*: whereas in the passages adduced by Hermann the context justifies and requires *γάρ*.

ΣΤΡΕΦΙΑΔΗΣ

καστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 48. 800
ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλητο τοιαῦτα
οὐκ ἔσθ' ὅπως οὐκ ἔξελω 'κ τῆς οἰκίας.
ἀλλ' ἐπανάμεινόν μ' ὀδίγον εἰσελθὼν χρόνου.

ΧΟΡΟΣ

ἀρ' αἰσθάνει πλεῖστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἔξων 805
μόνας θεῶν; ὡς
ἔτοιμος ὅδ' ἐστὶν ἅπαντα δρᾶν
ὅσ' ἀν κελεύησ. σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερῶς ἐπηρμένου 810
γνοὺς ἀπολάψεις, ὅ τι πλεῖστον δύνασαι,
ταχέως φιλεῖ γάρ πως τὰ τοιαῦθ' ἐτέρα τρέπεσθαι.

ΣΤΡΕΨΙΑΔΗΣ

οὐτοι μὰ τὴν Ὁμίχλην ἔτ' ἐνταυθὶ μενεῖς·

ἀλλ' ἔσθι ἐλθὼν τοὺς Μεγακλέους κίονας.

815

in front of. that's

ῳ δαιμόνιε, τί χρῆμα πάσχεις, ὥ πάτερ;
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

800 εὐπτέρων.] This can hardly mean 'soaring,' as Walsh renders it. Ernesti thinks there may be reference to some metaphorical use of the word by a tragic poet. We have no such use preserved of εὐπτερος: but ἀπτερος is curiously used (Aesch. *Ag.* 276); and οὐδέπω μακραν πτέραι σθένοντες, Soph. *Oed.* *Tyr.* 16, of the young and weak. Hence 'well-feathered' might imply 'vigorous, strong.' Strepsiades' wife seems to have been rather a virago, ἀνδρόβουλος if not ἀνδροπάγων; and her son therefore naturally ευσώματος and σφριγῶν, which would not follow so well if εὐπτερος be taken = 'well-plumed, fine-feathered,' of a fine lady.

805-812. While Strepsiades is gone after his son, the Chorus con-

gratulate Socrates on the advantages he will get out of his dupe, advising him to make hay while the sun shines.

810, οὐ σὺ δ' ἀνδρὸς ἐκπ....γνοὺς
ἀπολάψεις.] The genitive is go-
verned by ἀπολάψεις, 'you will suck
out of the man in his bewilderment
all the advantage you can, having
perceived him thus bewildered, &c.'

814—888. Strepsiades goes to his son, threatens to turn him out of doors if he will not go to school, and displays his new-found knowledge. Phidippides thinks his father mad, but at last obeys. He is brought to Socrates; and is to learn direct from the two *Mysis*.

814 μὰ τὴν Ὁμίχλην.] A Socratic oath. Cf. v. 627.

ΣΤΡΕΨΙΑΔΗΣ

ἰδού γ' ιδοὺ Δί' Ὁλύμπιον τῆς μωρίας·

τὸ Δία νομίζειν, ὅντα τηλικουτονί· *to believe in Zeus, and a big fellow like him.*

ΦΕΙΔΙΠΠΙΔΗΣ

τί δὲ τοῦτ' ἐγέλασας ἐτεόν;

ΣΤΡΕΨΙΑΔΗΣ

ἐνθυμούμενος

820

ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαῖκά.

ὅμως γε μὴν πρόσελθ', ἵν' εἰδῆς πλείονα,

καὶ σοι φράσω πρᾶγμ' ὃ σὺ μαθὼν ἀνὴρ ἔσει.

ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.

ΦΕΙΔΙΠΠΙΔΗΣ

ιδού· τί ἔστιν;

ΣΤΡΕΨΙΑΔΗΣ

ῶμοσας νῦνὶ Δία.

825

ΦΕΙΔΙΠΠΙΔΗΣ

ἔγωγ·.

ΣΤΡΕΨΙΑΔΗΣ

ὅρᾶς οὖν ως ἀγαθὸν τὸ μανθάνειν;
οὐκ ἔστιν, ὡς Φειδιππίδη, Ζεύς.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλλὰ τίς;

ΣΤΡΕΨΙΑΔΗΣ

Δῆνος βασιλεύει, τὸν Δί' ἐξεληλακώς.

ΦΕΙΔΙΠΠΙΔΗΣ

αιβοῦ, τί ληρεῖς;

818 ιδού γ' ιδοὺ.] In contempt, as in *Eg.* 87, 344. Below, v. 825, ιδοὺ is as *Eg.* 121, or above, v. 82.

819 τὸ Δία νομίζειν.] Cf. above, v. 268, τὸ δὲ μηδὲ κυνῆν... ἐλθεῖν ἔχοντα.

τηλικουτονί.] τελελαν ἔχοντα τὴν ἥλικιαν καὶ ὀφελούσα πάντα εἰδέναι. Schol. A big hulking fellow like

you ought to be beyond such folly and ignorance.

824 ὅπως δὲ... μηδένα.] Strepsiades makes a secret of his knowledge, as the scholar had done to him. Cf. v. 143, νομίσαι δὲ ταῦτα χρὴ μυστήρια.

828 Δῆνος, κ.τ.λ.] Cf. above, v. 381.

ΣΤΡΕΨΙΑΔΗΣ

ἴσθι τοῦθ' οὕτως ἔχον,

ΦΕΙΔΙΠΠΙΔΗΣ

τίς φησι ταῦτα;

ΣΤΡΕΨΙΑΔΗΣ

Σωκράτης ὁ Μήλιος
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἔχνη.

830

ΦΕΙΔΙΠΠΙΔΗΣ

σὺ δ' ἐσ τοσοῦτον τῶν μανιῶν ἐλήλυθας
ῶστ' ἀνδράσιν πείθει χολῶσιν;

ΣΤΡΕΨΙΑΔΗΣ

καὶ μηδὲν εἴπης φλαῦρον ἀνδρας δεξιοὺς
καὶ νοῦν ἔχοντας ὡν ὑπὸ τῆς φειδωλίας
ἀπεκείρατ' οὐδεὶς πώποτ' οὐδὲ ήλείφατο
οὐδὲ ἐσ βαλανείον ἥλθε λουσόμενος· σὺ δὲ
ῶσπερ τεθνεῶτος καταλόει μου τὸν βίον. *τὸν βίον*
ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.

835

830 Σωκράτης ὁ Μήλιος.] *Diagoras of Melos* was believed to be an atheist: therefore Socrates, because of his similar opinions, is called the Melian. So, as Bergler notes, in *Vesp.* 1267. Amynias is called the son of Sellus, because he was as poor as Aeschines son of Sellus. It is not probable that (as Wieland thought) any serious imputation on the citizenship or patriotism of Socrates is intended. Diagoras and Socrates were probably acquainted, for Diagoras was much at Athens, and was probably disliked by the Athenians merely because he was a Melian, for the charge of atheism against him is not well supported by his writings and poems.

833 χολῶσιν.] χολῶν here=μελαγχολῶν, for which see *Av.* 14, *Plut.* 12. The Scholiast on the lat-

ter tells us that this use of χολῶν is peculiarly Attic, for that in general Greek it=θυμοῦσθαι.

835 ὀν...ἀπεκείρατ' οὐδεῖς, κ.τ.λ.] Cf. *Av.* 1282, ἐκδυων, ἐπείνων, ἐρρύπων, ἐσωκράτων.

838 καταλόει.] 'You bathe away,—wash away,' with the notion also of spending it on baths, &c. One Scholiast gives καταναλίσκεις εἰς λουτρό. Another δαπανᾶς, ἀφανίζεις. The same double meanings appear in Plaut. *Trin.* 2. 4. 5, *Comænum*, expotum, exunctum, elutum in balineis. And 'eluere' frequently in Plaut. = 'prodigere.' There is of course reference to λουσόμενος in the preceding line. 'They're so sparing they won't wash themselves, you unsparingly wash away my property, as if I were dead.'

ΦΕΙΔΙΠΠΙΔΗΣ

τί δ' ἀν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν; 840

ΣΤΡΕΨΙΑΔΗΣ

δε τιο;
ἄληθες; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά·
 γνώσει δὲ σαυτὸν ὡς ἀμαθής εἰ καὶ παχύς. *craus.*
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθὶ χρονον.

ΦΕΙΔΙΠΠΙΔΗΣ

οἵμοι, τί δράσω παραφρονοῦντος τοῦ πατρός;
 πότερα παρανοίας αὐτὸν εἰσαγαγὼν ἔλω, 845
 ἢ τοῖς σοροπηγοῦς τὴν μανίαν αὐτοῦ φράσω;

ΣΤΡΕΨΙΑΔΗΣ

φέρ' ἵδω, σὺ τουτοὶ τί νομίζεις; εἰπέ μοι.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλεκτρυόνα.

ΣΤΡΕΨΙΑΔΗΣ

καλῶς γε. ταυτηνὶ δὲ τί;

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλεκτρυόν.

ΣΤΡΕΨΙΑΔΗΣ

ἄμφω ταῦτό; καταγέλαστος εἰ.
 μή νυν τὸ λοιπὸν, ἀλλὰ τήνδε μὲν καλεῖν 850
 ἀλεκτρύαιναν, τουτοὶ δ' ἀλέκτορα.

840 τί δ' ἄν...ἄν.] Cf. note on 783. For a wondering question like this followed by ἄληθες, cf. *Eg.* 89, πῶς δ' ἄν μεθῶν χρηστόν τι βουλεύσαιτ' ἀνήρ; Δ. ἄληθες, οὐτος;

844. Strepsiades runs in and fetches out two fowls, cock and hen.

845 παραγότας εἰσαγαγὼν.] As Iophon is said to have done to his father Sophocles.

846 σοροπηγοῦς.] That they may have his coffin ready, for he is a crazy old dotard, and therefore near his death. Cf. *Lysistr.* 599, σὺ δὲ δὴ τι μαθὼν οὐκ ἀποθνήσκεις;...σόρον ὡνήσοει.

847 τούτοι τι νομίζεις.] τοῦτον

τίνα νομίζεις, Vulg. *τουτονί*, MSS. R. V. τί is better for the sense than τίνα, and is adopted by Dindorf, in his note. Indeed ταυτηνὶ δὲ τί in the next line seems almost to prove τούτοι τι to be right.

852. Strepsiades' new-found knowledge meets with the same contempt as does Monsieur Jourdain's, when his triumphant revelation to his wife and household that they talk 'prose,' and pout out their lips to utter U, only gains from Madame a scornful 'Qu'est-ce que c'est que tout ce galimatias-là?' Indeed Molière evidently got the idea of the grammar lesson (*Le Bourgeois Gentilhomme*, Act II. 6, III. 3) from Aristophanes.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλεκτρύαιναν; ταῦτ' ἔμαθες τὰ δεξιὰ
εἴσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;

ΣΤΡΕΨΙΑΔΗΣ

χάτερά γε πόλλον· ἀλλ' ὅ τι μάθοιμ ^{cf. Philo 290.} ἐκίστοτε,
ἐπελανθανόμην ἀν εὐθὺς ὑπὸ πλήθους ἐτῶν.

855

ΦΕΙΔΙΠΠΙΔΗΣ

διὰ ταῦτα δὴ καὶ θοῖμάτιον ἀπώλεσας;

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.

ΦΕΙΔΙΠΠΙΔΗΣ

τὰς δ' ἐμβάδας ποι τέτροφας, ὥνοντε σύ; ^{cf. Στρ. 20. L. 84. 704.}

ΣΤΡΕΨΙΑΔΗΣ

ώσπερ Περικλέης ἐς τὸ δέον ἀπώλεσα.

853 **γηγενεῖς.**] One Scholiast explains this by 'pale and corpse-like,' another by 'impious and fighters against the gods,' another by 'living beneath the earth.' The second explanation is taken by most commentators. Wieland translates 'Himmel-stürmer.' The two last meanings may be combined. The Socratic school are called, with some contempt, 'sons of earth, earth-born giants,' because of their boastful and impotent endeavours to dethrone the gods, but yet with reference also to their *κατάγειος οἰκητος* in the Contemplatory. For the giants as boastfulers cf. *An.* 824, *ἴν' οἱ θεοὶ τὸν γηγενεῖς ἀλάζονενδενονοι καθυπερηκόντισαν*; with which compare v. 102 of this play, where Phidippides calls the sophists ἀλάζονας. Cf. also below, v. 1492.

855 **ἐπελανθανόμην ἀν.....έτῶν.**] As far as the sense goes there is no need for preferring *τῶν ἔτῶν* and omitting *ἀν*. The use of *ἀν* with impf. or aorist indic. in sentences not conditional may be abundantly illustrated. Cf. *Ran.* 911, *ἔνα τιν' ἀν καθίσεν.* 914, *οὐ δέ χορός γ' ἥρειδεν ὄρμαθοις ἀν μελῶν.* 920, *τὸ δράμα*

^δ ἀν δῆγει. 924, *ρήματ' ἀν βόεια δῶδεκ'* εἰπεν: also vv. 927, 946, 948 — 950. In all these passages *ἀν* with the past indic. is of habitual action. We use 'he would do, he would be doing' in the same way. Perhaps there is reference to a suppressed condition 'He would (if ever he got the chance, every time he got the chance) do so and so.'

858 **ποι τέτροφας.**] 'What have you done with your shoes? what have you brought your shoes to?' Strepsiades had 'thought away, used up in thought' his cloak, so he is asked into what he has used up or developed his shoes. *τρέφειν εἰς τι*, 'to nourish, feed up, rear, bring up into anything,' and so more generally 'to make into anything.' But I know no close parallel to this use of *τρέφω*.

859 **ώσπερ Περικλέης.**] Pericles, in his account of monies expended, put down of ten talents *εἰς τὸ δέον ἀνήλωσα*, and the item went unquestioned by the people. He had with this money bribed Pleistoanax and Cleandridas to spare Attica. Plutarch mentions this in his life of Pericles. One Scholiast however

ἀλλ' ἴθι, ^{step out.} βαδίζ', ἵωμεν εὖτα τῷ πατρὶ ^{it's a good kind of error when you mix up your father}
 πιθόμενος ἔξαμπτε κάγω τοι ποτε ^{it's} οἴδ' ἔξέτει σοι τραυλίσαντι πιθόμενος,
 ὃν πρῶτον ὀβολὸν ἔλαβον Ἡλιαστικὸν,
 τούτου πριάμην σοι Διασίοις ἀμαξίδα.

ΦΕΙΔΙΠΠΙΔΗΣ

ἢ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.

ΣΤΡΕΨΙΑΔΗΣ

εὖ γ' ὅτι ἐπείσθης. δεῦρο δεῦρ', ὡς Σώκρατες,
 ἔξελθ'. ἄγω γάρ σοι τὸν υἱὸν τουτονὶ,
 ἀκοντ' ἀναπείσας.

ΣΩΚΡΑΤΗΣ

νηπύτιος γάρ ἐστ' ἔτι
 καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε. ^{can't bear these baskets.}

ΦΕΙΔΙΠΠΙΔΗΣ

αὐτὸς τρίβων εἴης ἀν, εἰ κρέμαιό γε.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἐσ κόρακας; καταρᾶ σὺ τῷ διδασκάλῳ;

ΣΩΚΡΑΤΗΣ

ἰδοὺ κρέμαι, ὡς ἡλίθιον ἐφθέγξατο

seems to think this refers to monies embezzled in the matter of a statue of Athené, to which there is more distinct reference in *Pac.* 605, 6.

863 ὀβολὸν... Ἡλιαστικόν.] The three-obol piece was generally the fee of the Heliastae. Cf. *Eg.* 798. The Scholiast here says the pay was not fixed, but variable.

864 τούτου πριάμην.] In strictness (as Dindorf notes) it should be πριάμενος: but the construction with οἴδα is dropped, and the indicative substituted. Meineke punctuates ποτε, οἴδ', ἔξέτει, 'I too once (I know) obeying you...bought....'.

869 κρεμαθρῶν.] To avoid the use of ἀ in this word three changes are proposed, τῶν γε κ., τῶν κρεμαθρῶν οὕπω, τῶν κρεμαστρῶν: the last

being preferred by Porson. Perhaps Dawes' canon is scarcely certain enough to warrant our leaving the MSS. Certainly the form used above, v. 218, is κρεμάθρας, not κρεμάστρας, but the penultimate is short. Dindorf says, 'producta syllaba media dixit ut ponderosius hoc vocabulum videretur.' This is very improbable.

870 τρίβων.] Socrates had used τρίβων for 'well versed in.' Phidippides uses it for 'an old threadbare cloak,' saying that if Socrates were hung up, he'd be for all the world like an old cloak hanging on a peg. This explanation (Seager's) seems right, and justifies the rebuke in v. 871.

872 κρέμαι, ὡς ἡλίθιον.] As the MSS. have κρέμαι γ' ὡς ἡλ., and

καὶ τοῖσι χείλεσιν διερρυηκόσιν. *αλλ ἀρά*
πῶς ἀν μάθοι ποθ' οὗτος ἀπόφευξιν δίκης
ἢ κλῆσιν ἢ χαύνωσιν ἀναπειστηρίαν;
καίτοι ταλάντου τοῦτ' ἔμαθεν 'Τπέρβολος.

875

ΣΤΡΕΨΙΑΔΗΣ

ἀμέλει, δίδασκε. Θυμόσοφός ἐστιν φύσει
εὐθύς γέ τοι παιδάριον ὃν τυνηνούτονι
ἔπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν,

ἀμαξίδας τε σκυτίνας εἰργάζετο,
κακ τῶν σιδίων βατράχους ἐποιεὶ πῶς δοκεῖς καθίβρισεν.
ὅπως δ' ἐκείνω τῷ λόγῳ μαθήσεται,
τὸν κρείττον, ὅστις ἐστὶ, καὶ τὸν ἥπτονα,
ὅς ταῦδικα λέγων ἀνατρέπει τὸν κρείττονα.
ἐὰν δὲ μὴ, τὸν γοῦν ἄδικον πάση τέχνη.

880

885

ΣΩΚΡΑΤΗΣ
in person he shall leave it from the argument in person.
αὐτὸς μαθήσεται παρ' αὐτοῖν τοῦ λόγου.
ἔγω δ' ἀπέσομαι.

ΣΤΡΕΨΙΑΔΗΣ

τοῦτό νυν μέμνησ', ὅπως

the exact repetition of the words *κρέμασιό γέ* seems likely, this omission of *γέ* by Dindorf is not quite satisfactory; nor yet is Meineke's substitution of *ἴδιον* for *ἡλίθιον*. Hermann proposed *κρέμασιό γέ ηλίθιό ως*.

873 διερρυηκόσιν.] διακεχηρόσιν, Schol. Suidas explains it *κεχαλασμένα, οὐ συνεστραμμένα*. The philosophic and polite pronunciation was to be neat and mincing with lips under control.

875 χαύνωσιν ἀναπειστηρίαν.] 'Laxation suasive,' Walsh. 'Invalidation' might do. *χαύνωσις* is a weakening or loosening of the force and cogency of the adversary's arguments; *ὅταν τοῦ ἀντιδίκου προβάλλοντος λόγους πιθανοὺς εἰς τούναντον τις αὐτοὺς περιτρέψῃ καὶ χανοὺς καὶ ἀσθενεῖς ποιήσῃ*. Schol. The word was probably peculiar to rhetoricians. Cf. v. 318.

876 καίτοι, κ.τ.λ.] 'And yet

Hyperbolus learnt all this, and paid me a good fee for it too.' On which Strepsiades says, that his son was clever as a lad, and will perhaps after all be an apt pupil.

877 Θυμόσοφος.] Cf. *Vesp.* 1280, 'Αριφράδηρ... Θυμόσοφικωτατος ὄντινά ποτ' ὕμοσε μαθόντα παρὰ μηδενὸς ἀλλ' ἀπὸ σοφῆς φύσεως αὐτόματον ἐκμαθεῖν.

881 πῶς δοκεῖς.] Cf. *Plut.* 742, οἱ δὲ... πῶς δοκεῖς τὸν Πλούτον ἥπαζοντο. *Ran.* 54, τὴν καρδίαν ἐπάταξε πῶς οἱ σφόδρα. *Eur. Hipp.* 446, τοῦτον λαβοῦσσα πῶς δοκεῖς καθίβρισεν. All interrogative force seems lost in this colloquial use of πῶς δοκεῖς, which thus is about equivalent to 'You can't think how cleverly, greatly, &c.'

884 ὃς κρείττονα.] Some MSS. want this line. Dobree would omit it. Bergk would also omit v. 885.

887 ἔγω δ' ἀπέσομαι.] This is better given to Socrates, as (after

πρὸς πάντα τὰ δίκαια ἀντιλέγειν δυνήσεται.

ΔΙΚΑΙΟΣ

χώρει δευρὶ, δεῖξον σαυτὸν
τοῦσι θεαταῖς, καίπερ θρασὺς ὦν.

890

ΑΔΙΚΟΣ

ἴθ' ὅποι χρήζεις. πολὺ γὰρ μᾶλλον σ' ^{all the more, for being} ἐν τοῖς πολλοῖσι λέγων ἀπολῶ. _{ἐν τοῖς πολλοῖσι.}

ΔΙΚΑΙΟΣ

ἀπολεῖς σύ; τίς ὡν;

ΑΔΙΚΟΣ

λόγος.

ΔΙΚΑΙΟΣ

ηττων γ' ὡν. perhaps, a very sorry one.

ΑΔΙΚΟΣ

ἀλλὰ σὲ νικῶ, τὸν ἐμοῦ κρείττω
φάσκοντ' εἶναι.

ΔΙΚΑΙΟΣ

τί σοφὸν ποιῶν;

895

ΑΔΙΚΟΣ

γνώμας καινὰς ἔξευρίσκων.

Beer) Meineke reads it, if with MS. Rav., Hermann, and Meineke, we read *ννν* for *γννν*. The reading δ' οὖν of the old editions might stand, on the score of sense. But probably Socrates goes out, and returns at v. 1105, when the discussion is ended, with 'Well! what now? which tutor do you choose for your son?'

888 Here a song of the Chorus is wanting, which probably the poet when remodelling this play never added. The word ΧΟΡΟΤ (?) ΧΟΡΟΣ) is found in MS. Rav., and the Scholiast says ἐπιγραφὴ φέρεται χοροῦ.

889—948. The Just Cause (or Argument) and Unjust Cause come

on personified. They have a preliminary skirmish, each confident of victory, and claiming the pupil. The Chorus rules that each shall in a set speech display his doctrine: to which they consent.

889 χώρει δευρὶ, κ.τ.λ.] The Scholiast says the Λόγοι are brought on the stage in baskets or cages like fighting cocks.

891 ίθ' ὅποι χρήζεις.] A scrap from the *Telephus* of Euripides. Cf. below, v. 922.

892 ἐν τοῖς πολλοῖσι.] Cf. Eur *Hipp.* 988, οἱ γὰρ ἐν σοφοῖς φαῦλοι παρ' ὅχλῳ μουσικῶτεροι λέγειν. Cleon is similarly confident of victory before Demus. *Eg.* 710—15.

ΔΙΚΑΙΟΣ

ταῦτα γὰρ ἀνθεῖ διὰ τουτουσὶ¹
τοὺς ἀνοήτους.

ΑΔΙΚΟΣ

οὐκ, ἀλλὰ σοφούς.

ΔΙΚΑΙΟΣ

ἀπολῶ σε κακῶς.

ΑΔΙΚΟΣ

εἰπὲ, τί ποιῶν;

ΔΙΚΑΙΟΣ

τὰ δίκαια λέγων.

900

ΑΔΙΚΟΣ

ἀλλ' ἀνατρέψω 'γαῦτ' ἀντιλέγων·
οὐδὲ γὰρ εἶναι πάνυ φημὶ δίκην.

ΔΙΚΑΙΟΣ

οὐκ εἶναι φῆσ;

ΑΔΙΚΟΣ

φέρε γὰρ, ποῦ 'στιν;

ΔΙΚΑΙΟΣ

παρὰ τοῖσι θεοῖς.

ΑΔΙΚΟΣ

πῶς δῆτα δίκης οὕσης ὁ Ζεὺς 'ανδ ἡστραγ.
οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ·
δῆσας;

905

ΔΙΚΑΙΟΣ

αἰβοῦ, τουτὶ καὶ δὴ
χωρεῖ τὸ κακόν· δότε μοι λεκάνην.

897 ἀνθεῖ.] Cf. below, v. 962,
δῆτε γάρ... ηθούσιν.

901 ἀνατρέψω 'γαῦτ'.] A curious crasis for ἔγω αὐτ', which Meissner writes fully. Cf. *Vesp.* 416, ἔγω οὐ μεθήσομαι. Some have ἀνατρέψω ταῦτ'.

902 οὐδὲ... πάνυ.] πάνυ is to be taken with the negative.

903 παρὰ τοῖσι θεοῖς.] Cf. Soph.

Oea. Col. 1382, δίκη ξύνεδρος Ζηνός.

906 δῆσας.] Cf. *Aesch. Eum.* 641, αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνον, where the Furies in a rather similar way call in question the justice of Zeus.

907 χωρεῖ τὸ κακόν.] Cf. *Ran.* 1018, καὶ δὴ χωρεῖ τοιτὶ τὸ κακόν.

λεκάνην.] ἵνα τὴν χολὴν ἐμέσω,
Schol.

ΑΔΙΚΟΣ

τυφογέρων εἰ κάνάρμοστος.

ΔΙΚΑΙΟΣ

καταπύγων εἰ κάναισχυντος.

ΑΔΙΚΟΣ

ρόδα μ' εἴρηκας. *Your words are ~~rose~~. Your words like daggers strike into my ears!*

ΔΙΚΑΙΟΣ

καὶ βωμολόχος.

910

ΑΔΙΚΟΣ

κρίνεσι στεφανοῦς.

ΔΙΚΑΙΟΣ

καὶ πατραλοίας.

ΑΔΙΚΟΣ

χρυσῷ πάττων μ' οὐ γυγνώσκεις.

ΔΙΚΑΙΟΣ

οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.

ΑΔΙΚΟΣ

νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.

ΔΙΚΑΙΟΣ

θρασὺς εἰ πολλοῦ. cf. our 'in a long chalk'.

ΑΔΙΚΟΣ

σὺ δέ γ' ἀρχαῖος.

915

ΔΙΚΑΙΟΣ

διὰ σ' οὐ φοιτᾶν

908 κάνάρμοστος.] ἄρρυθμος, ἀηδῆς, ἄμονος. Gl. Cf. *Eg.* 1236, ἐν ταῖσιν εὔστραις κονδύλοις ἡρμοτόμην.910 ρόδα μ' εἴρηκας.] For this welcoming of abuse cf. below, v. 1330. In Plaut. *Pseud.* I. 3. 125—132 there is something of the same kind. Calydonius calls Ballio 'parcida,' says 'verberavisti patrem atque matrem,' cf. v. 911, πατραλοίας.912 χρυσῷ πάττων.] Cf. *Ecc.*

826, εὐθὺς κατεχρύσου πᾶς ἀνὴρ Εὐριπίδην.

913—14. 'These things were not counted honourable formerly,' says the Just Cause. 'But now they are,' says his opponent.

915 πολλοῦ.] For a similar use, cf. *Eg.* 822, πολλοῦ δὲ... ἐλεήθης ἐγκρυφιδάων.

916 διὰ σ' οὐ.] The 'procelesmatic' of Dindorf's διὰ σὲ δὲ φ. seems very doubtful. For an in-

οὐδεὶς ἔθέλει τῶν μειρακίων
καὶ γνωσθήσει ποτ' Ἀθηναῖοις
οἵα διδάσκεις τοὺς ἀνοήτους.

αὐχμεῖς αἰσχρῶς.

ΑΔΙΚΟΣ

ΔΙΚΑΙΟΣ

σὺ δέ γ' εὐ πράττεις.

920

καίτοι προτερόν γ' ἐπτώχευες, *but you are fat & well-liking.*
Τήλεφος εἶναι Μυσὸς φάσκων,
ἐκ πηριδίου

πανδελετείους.

ἀμοι σοφίας. *of the*

ΑΔΙΚΟΣ

ΔΙΚΑΙΟΣ

ἀμοι μανίας,

925

ἵσ εμνήσθης.

ΑΔΙΚΟΣ

ΔΙΚΑΙΟΣ

τῆς σῆς πόλεώς θ',
ἵτις σε τρέφει
λυμαινόμενον τοῖς μειρακιοῖς.

ΑΔΙΚΟΣ

οὐχὶ διδάξεις τοῦτον Κρόνος ὥν. *Methuselah.*

stance of the elision of σὲ, even when emphatic, cf. *Eg.* 711, κάγῳ δὲ σ' ἔλξω καὶ διαβαλῷ πλείονα.

920 σὺ δέ γ' εὐ πράττεις.] 'Yes (I may be rather shabby) and you're in good case,' robbery being uppermost nowadays. 'Probitas laudatur et alget.' *Juv.*

922 Τήλεφος.] The Unjust Cause is identified with Telephus, and of course by implication with Telephus' poet Euripides. For Telephus and his beggary see *Ach.* 430—460.

924 γνώμας τρώγων Πανδελετείους.] Pandeleitus was a scoundrelly informer and litigious knave. *Schol.*

Instead of ἄρτους, which one would expect as the contents of a beggar's wallet, Telephus is made to eat γνώμας.

925, 6 ὀμοι...τῆς σῆς.] This alternate arrangement seems better than the older one of Dindorf's *Poetae Scenici*. It is supported by MS. Rav. Unjust Cause exclaims in wonder at the σοφία of Euripides, mentioned by his opponent, and attributed to himself: who retorts that it is rather madness in him, and in the city that tolerates him.

929 Κρόνος ὥν.] Cf. v. 1070, and above, v. 398, Κρονίων ὅζων.

ΔΙΚΑΙΟΣ

εἴπερ γ' αὐτὸν σωθῆναι χρὴ
καὶ μὴ λαλιὰν μόνου ἀσκῆσαι. *nothing but talk.* 930

ΑΔΙΚΟΣ

δεῦρ' οὐθεὶς, τοῦτον δ' ἔα μαίνεσθαι. *come here, young man.*

ΔΙΚΑΙΟΣ

κλαύσει, τὴν χεῖρ' ἦν ἐπιβάλλησ.

ΧΟΡΟΣ

παύσασθε μάχης καὶ λοιδορίας.

ἀλλ' ἐπίδειξαι 935

σύ τε τοὺς προτέρους ἄπτ' ἐδίδασκες,

σύ τε τὴν καινὴν

παιδευσιν, ὅπως ἀν ἀκούσας σφῶν
ἀντιλεγόντοιν κρίνας φοιτᾶ.

ΔΙΚΑΙΟΣ

δρᾶν ταῦτ' ἐθέλω.

ΑΔΙΚΟΣ

κάγωγ' ἐθέλω.

ΧΟΡΟΣ

φέρε δὴ πότερος λέξει πρότερος;

940

ΑΔΙΚΟΣ

τούτῳ δώσω. *I will let him begin.*

κατ' ἐκ τούτων ὃν ἀν λέξη

ρήματοισιν καινοῖς αὐτὸν

καὶ διανοίας κατατοξεύσω.

τὸ τελευταῖον δ', ἦν ἀναγρύζη,

τὸ πρόσωπον ἅπαν καὶ τῷφθαλμω

κεντούμενος ὡσπερ ὑπ' ἀνθρηγῶν

945

933. There seems no need to reduce this line to a paroemiac by alteration, though the Scholiast in his scheme of the metre says it is one.

935 ἐπίδειξαι.] Compare the Platonic use of ἐπίδειξις for a show-speech.

938 κρίνας φοιτᾶ.] He is to

choose between them, and attend the teaching of whichever he likes.

945 ἀναγρύζη.] Cf. *Eg.* 294, διαφορήσω ἐλ τι γρύζεις.

947 ἀνθρηγῶν.] ἔστι δὲ εἶδος μελσῆς ὅμοιον σφῆξιν. Cf. *Vesp.* 1080.

ύπὸ τῶν γνωμῶν ἀπολεῖται.

ΧΟΡΟΣ

νῦν δεῖξετον τὸ πισύνω τοῦς περιδεξίουσι
λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις,
δόποτερος αὐτοῦ λέγων ἀμείνων φανήσεται.

νῦν γάρ ἄπας ἐνθάδε κίνδυνος ἀνέῖται σοφίας,
ἥς πέρι τοῦς ἐμοῖς φίλοις ἔστιν ἀγὼν μέγιστος.
ἀλλ' ὡς πολλοῖς τοὺς πρεσβυτέρους ἥθεσι χρηστοῖς στε-
φανώσας,

ρῆξον φωνὴν ἥτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν εἰπέ. 960

ΔΙΚΑΙΟΣ

λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς διέκειτο, ^{had become} ~~was all the fashion.~~
ὅτ' ἐγὼ τὰ δίκαια λέγων ἥνθουν καὶ σωφροσύνη ^{was} ~~neomisito~~.
πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδὲν ἀκοῦσαι
εἴτα βαδίζειν ἐν ταῖσιν ὅδοῖς εὐτάκτως ἐς κιθαριστοῦ
τοὺς κωμῆτας ^{without their coats} γυμνούς ^{as noisy as thick as meal.} αὐτοῖς, κεί κριμνώδη ^{as noisy as thick as meal.} κατανῆφοι. 965
εἰτ' αὐτὸν προμαθεῖν ἀσμ' ἔδιδασκεν, τὸ μηρὸν μὴ ἔννέχοντας,
ἢ Παλλάδα περσέπολιν δεινὰν, ἢ Τηλέπορον τι βόαμα,
^{far-wanted.}

950—960. The Chorus expect a great display of wisdom in the coming contest. Compare the choric songs in the *Ran*, 875—882, and 895—904, which are rather like this. Metrically vv. 1024—35 should correspond, but do not exactly. Probably Aristophanes left parts imperfect. See note on v. 888.

951 γνωμοτύποις.] So in *Ran*. 877, ἀνδρῶν γνωμοτύπων. Cf. also *Eg.* 1379, γνωμοτυπικός.

955, 6 νῦν γάρ ἄπας...ἀγῶν μέ-
γιστος.] Cf. *Ran*. 882, νῦν γάρ
ἀγῶν σοφίας ὁ μέγας χωρεῖ πρὸς ἔρ-
γον ἥδη. ἀνέῖται, 'is let loose, is
started;' the metaphor seems from
hounds let loose after the prey. Cf.
Hom. *Il.* ε. 405, σοὶ δ' ἐπὶ τούτον
ἀνήκει θεά.

960 ρῆξον φωνὴν.] Cf. above,
v. 357, ρῆξατε φωνὴν.

961—1023. The Just Cause de-
scribes the old system of education :
how youths were silent, orderly, and

modest ; learnt the simple severe
style of music ; were forbidden lux-
uries, and trained to be manly ; were
respectful to their parents and elders.
To this training they invite Phidip-
pides, contrasting its results with
those of the new school.

964 εἴτα βαδίζειν, κ.τ.λ.] Mitch-
ell compares the description of the
Spartan youth given in Xenophon,
De Rep. Luc. c. 3, ἐν ταῖς ὅδοῖς ἐπέ-
ταξεν (ὁ Λυκοῦργος) ἐντὸς μὲν τοῦ
ἰματίου τὰ χεῖρε ἔχειν, σιγῇ δὲ πο-
ρεύεσθαι, περιβλέπειν δὲ μηδαμοῖ ἀλλ'
αὐτὰ τὰ πρὸ τῶν ποδῶν ὅραν...ἐκείνων
γύνιον ἥττον μὲν ἀν φωνὴν ἀκούσαις ἢ
τῶν λιθίνων, ἥττον δ' ἀν δηματα με-
ταστρέψαις ἢ τῶν χαλκῶν, αἰδημονε-
στέρους δ' ἀν αὐτοὺς ἥγησαι καὶ αὐ-
τῶν τῶν ἐν τοῖς θαλάμοις παρθένους.

965 γυμνούς.] Opposite to ἐπε-
τυλιγμένους. Cf. v. 987, and the
Scholiast there.

967 Παλλάδα, κ.τ.λ.] The first
words of a song written by one Lam-

ἐντειναμένους τὴν ἀρμονίαν, ἥν οἱ πατέρες παρέδωκαν
 εἰ δέ τις αὐτῶν βωμόλοχενσάτ ἡ καμψειν τινα καμπῆν,
 οἵας οἱ νῦν τὰς κατὰ Φρύνιν ταύτας τὰς δυσκολοκάμπτους, intricatae
 ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας ἀφανίζων.
 ἐν παιδοτρίβου δὲ καθίζοντας τὸν μηρὸν ἔδει προβαλέσθαι
 τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μηδὲν δείξειαν ἀπηνέσ· 974
 εἴτ' αὖ πάλιν αὐθις ἀνιστάμενον συμψήσαι, καὶ προνοεῖσθαι
 εἰδωλον τοῖσιν ἐρασταῖσιν τῆς ἥβης μὴ καταλείπειν.

(ἡλείψατο δ' ἀν τούμφαλοῦ οὐδεὶς πᾶς ὑπένερθεν τότ' ἀν,
 ὥστε

τοῖς αἰδοίοισι δρόσος καὶ χνοῦς ὥσπερ μήλοισιν ἐπήνθει·] οὐδ' ἀν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς τὸν ἐραστὴν
 αὐτὸς ἑαυτὸν προαγωγεύων τοῖς ὄφθαλμοῖς ἐβάδιζεν, 980
 οὐδ' ἀν ἐλέσθαι δειπνοῦντ' ἔξην κεφάλαιον τῆς ράφανίδος,
 οὐδ' ἀνηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ σέλινον,
 οὐδὲ ὄψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδὲ ισχεῖν τῷ πόδι ἐναλλάξ.

procles, son of Midon; of which the Scholiast gives us thus much: Ηαλλάδα περσέπολιν, δεινὴν θεὸν Ἕγρεκύδοιμον, ποτικλήζω, πολεμαδόκον ἀγνὰν παῖδα Διὸς μεγάλου δαμάσιππον. The next was a song of Cydides that began, *τηλέπορον τι βόαια λύρας*.

969 ἐντειναμένους τὴν ἀρμονίαν.] 'With the earnest severe harmony of the olden time.' In Ach. 665, the μοῦσα ἐντονος Ἀχαρυκή is invoked. σύντονος applied to a musical ἀρμονία seems nearly the same, and is the opposite of ἀνειμένη. σύντονον οὐσῆς τῆς παλαιᾶς ἀρμονίας, οὐκ ἀνειμένης, ὡς οἱ νέοι ἐπενόησαν. Schol.

970, 71 καμπῆν...δυσκολοκάμπτους.] Cf. above, v. 333, φαματοκάμπτας. A fragment of Pherecrates in Plutarch especially connects Phrynis with this style of music. Φρύνις δ' ἰδιον στρόβιλον ἐμβαλών τινα κάμπτων με καὶ στρέφων δλην διέφθορεν is a complaint put into Music's mouth. Plutarch further says that music till the age of Phrynis ἀπλῆ τις οὐσα διετέλει. Phrynis was a Lesbian. Mitchell quotes from *Ivanhoe*, 'Thou art one of those who with new French

graces or tra-liras dost disturb the ancient English bugle-notes. Prior, that last flourish on the recheat hath added fifty crowns to thy ransom, for corrupting the true old manly blasts of venerie.'

981 οὐδέ ἀν ἐλέσθαι, κ. τ. λ.] They were not allowed to take the viands on table before their elders. Eubulus, a comic writer, says ἀμύλων παρόντων, ἐσθίοντος ἐκάστοτε ἀνηθα καὶ σέλινα καὶ φλυαρίας, καὶ κάρδαμ' ἐσκενασμέν'. These last were considered delicacies.

982 ἀνηθον.] Cf. Theocr. 486, κεδρίδας, ἀνηθον, σφάκον, which seems to prove Dindorf and others right in preferring ἀνηθον to ἀν ἀνηθον. Several MSS. have simply ἀνηθον.

983 κιχλίζειν.] κιχλας ἐσθειν ἡ ἀτάκτως γελάν. Schol. In v. 1073 κιχλισμῶν is the reading of the Scholiast: which makes for the second interpretation here. Cf. Theocr. xi. 78, κιχλισδοντι δὲ πᾶσαι. But the other meaning would also suit the sense, and follow naturally after ὄψοφαγεῖν.

ΑΔΙΚΟΣ

ἀρχαῖα γε καὶ Διπολιώδη καὶ τεττύγων ἀνάμεστα
καὶ Κηκείδου καὶ Βουφονίων.

ΔΙΚΑΙΟΣ

ἀλλ' οὖν ταῦτ' ἔστιν ἐκεῖνα,
ἔξ ὧν ἄνδρας Μαραθωνομάχας ἡμὴ παιδευσις ἔθρεψεν. 986
σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἴματίοισι διδάσκεις ἐντετυλίχθαι·
ώστε μὲν ἀπάγγεσθ', ὅταν ὄρχεῖσθαι Παναθηναίοις δέον
αὐτοὺς

984 Διπολιώδη.] The best Διπολεῖα is mentioned in v. 420. τεττύγων ἀνάμεστα refers to the old-fashioned wearing of grasshoppers in the hair, for which cf. note on *Dy.* 1331, τεττυγοφόρας: and Thuc. 1. 6.

985 Κηκείδου.] An ancient dithyrambic poet. Schol.

Βουφονίων.] An ancient festival in memory of the first slaughter of the ox in the Acropolis when it touched the sacred offerings. It had previously been unlawful to sacrifice oxen.

ἀλλ' οὖν, κ.τ.λ.] At all events the old discipline gave us good fighting men, your new one makes effeminate idlers.

986 Μαραθωνομάχας.] Cf. *Ach.* 181 for the form: and *Eg.* 731, 1334 for references to Marathon, of which the Athenians were so fond. Thucydides says (II. 34) of those who fell at Marathon, ἐκένων δὲ διαπρεπῆ τὴν ἀρέτην κριναντες αὐτοῦ καὶ τὸν τάφον ἐποίησαν.

987 ἴματίοισι διδάσκεις.] The weight of MS. authority is for ἴματίοισι διδάσκεις, rather than ἴματίοις προδ., and this absence of the usual caesura Dindorf parallels from *An.* 600, τῶν ἀργυρῶν οὐτοις γὰρ ἵσσοις λέγουσι δέ τοι τάδε πάντες. ἴματίοις, cloaks and wraps, marks of softness and effeminacy. τὸ δὲ ἐντετυλίχθαι τὸ ἐναρτλον τῷ γυμνοῦσθαι. Schol. This teaching however could not fairly be charged on Socrates, who, as we have seen in note on v. 363,

was particularly hardy: who in the severest winter went out clad as usual, τῶν ἀλλων η οὐκ ἔξιστων ἐνδοθεν, η, εἰ τις ἔξιοι, ἡμιφεσμένων τε θαυμαστὰ δὴ δσα, καὶ ὑποδεδεμένων καὶ ἐνελιγμένων τοὺς πόδας εἰς πλούς καὶ ἀρρακίδας. Plat. *Symp.* 220 E. The old man in *Vesp.* 1133 objects to the fleecy cloak: ΒΔ. τὸν τρίβων' ἄφες, τηρὸς δὲ χλαιναν ἀναβαλοῦ τριβωνικῶς. ΦΙ. ἐπειτα παῖδας χρὴ φυτεύειν κάκτρέφειν, δοθ' οὐτοῖς με νῦν ἀποπνήσαι βούλεται;

988 ἀπάγγεσθ', σταν.] Here, as in v. 780, καλεῖσθ' ἀπαγγέλμην τρέχων, is an unmistakeable instance of simple elision of *ai* in the passive infinitive: for the syllables *στ*, *ἀπ*, are necessarily by the metre short. Sometimes as in *Ran.* 509, περύφρουμπελθοντ', the syllable resulting from the combined vowel sounds is necessarily long; sometimes, as in vv. 7, 42, 1347, of this play it might be either. In the first of these two cases we *must* consider it crasis or aphaeresis (called also pseudocrasis, cf. Jebb's *Electra*, note on v. 314), in the latter we *may* do so; and probably *should* do so rather than consider these to be instances of elision: for there was certainly in Attic poets a great unwillingness to elide diphthongs. Whether we call and write these combinations as by crasis or aphaeresis is perhaps (except for uniformity's sake) not very important. Thiersch (Gr. Gr. pp. xxxi. xxxii. of Appendix) thinks that, as crasis and

τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῆ τῆς Τριτογενείας.
πρὸς ταῦτ, ὃ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω λόγον
αἴρον. *streppling.* 990

κάπιστήσει μισεῦν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι
καὶ τοὺς αἰσχροὺς αἰσχύνεσθαι, καὶ σκώπτη τίς σε, φλέ-
γεσθαι·

καὶ τῶν θάκων τοὺς πρεσβυτέρους ὑπαγίστασθαι προσιοῦσιν,
καὶ μὴ ^{habeat in se. hanc sed uox.} περὶ τοὺς σαυτοὺς γονεας σκαιουργεῖν, ἄλλο τε μηδὲν
αἰσχρὸν ποιεῦν, *ὅτι τῆς Αἰδοῦς μέλλεις τάγαλμ' ἀνα-*
πλάττειν *v. l. πλήσσειν. inquit. πολλεῖ.* 995

μηδ' εἰς ὄρχηστρίδος εἰσάττειν, ἵνα μὴ πρὸς ταῦτα κεχηνώς,
μήλω βληθεὶς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀποθραυσθῆς.

aphaeresis are in nature the same, 'there should properly be always a junction of the words, e. g. δῆγώ, μῆκφνη, ἀξιώγώμαυτὸν (*Eq.* 182)', or, since this junction, though agreeable to ancient orthography and inscriptions, appears strange to us, that the writing by crasis should be adopted, where perspicuity does not oppose, and, where the forms do not appear unusual.

989. They use their shields for their own shelter, not to aid the movements of the dance. Such must be the main sense of the line (as Walsh has seen), introduced as it is by *ώστε μ' ἀπ.* after a complaint that the young men of the day were taught to muffle themselves in wraps.

992 φλέγεσθαι.] 'To blush.' Walsh. 'Excandescere.' Schutz. The word surely includes both; the outward flush of honest shame in the face as a mark of honest indignation within.

993 ὑπαγίστασθαι.] Cf. Hom. *Il. a.* 553, θεοὶ δ' ἄμα πάντες ἀνέσταν ἐξ ἐδέων σφοῦ πατρὸς. *ἐναντίον.* Virg. *Ecl.* vi. 66, Utque viro Phoebi chorus assurrexit omnis. Cf. also Virg. *Georg.* ii. 98.

995 *ὅτι τῆς Αἰδοῦς, κ. τ. λ.*] 'Because you are to form anew a very model of Honour.' Such seems the sense of Dindorf's reading; which Aristides confirms, *ἄγαλμα δ' ἀντὶ τοῦ*

ἔσται τῆς Αἰδοῦς αὐτὸν εἶναι. 'Nihil omnino turpe decet committere qui Modestiae exemplum exhibiturus sis.' Hermann. But the expression is curious; and the MSS. have ἀναπλάσ-
σειν or ἀναπλάσειν, whence some read ἀναπλήσειν. The Scholiasts are puzzling and contradictory. One speaks of a various reading ἀφανίζειν. Another says, 'because you are to practise and value honour, if you choose me, and are to recover its neglected image, as it were, and bring it to perfection in your own self;' adding a quotation from Demosthenes where altars of δίκη, εὐνοῦλα, and αἴδως, are spoken of. Whether it be ἀναπλάτ-
τειν or ἀναπλήσειν, the use is rather strange. Reiz proposed to read ὅ τι, μέλλει, and ἀφανίζειν, 'you must do nothing base which shall destroy &c.' Meineke takes ὅ τι and μέλλει, keeping however ἀναπλήσειν: with what sense and construction we are left to guess. Upon the whole, Dindorf's reading and interpretation may be acquiesced in, though doubtful. The context, I think, more naturally suggests 'do nothing shameful, which shall tarnish your honour or disgrace you,' than 'do nothing shameful, for you are to be a pattern of honour:' but no satisfactory reading to combine with the ὅ τι μέλλει has been proposed.

997 μήλω βληθεῖς.] Cf. Virgil's

μηδὲ ἀντειπεῖν τῷ πατρὶ μηδὲν, μηδὲ Ἰαπετὸν καλέσαντα
μνησικακῆσαι τὴν ἡλικίαν, ἐξ ἣς ἐνεοττοροφήθησ.

ΑΔΙΚΟΣ

εἰ ταῦτ', ὡς μειράκιον, πείσει τούτῳ, νὴ τὸν Διόνυσον 1000
τοῖς Ἰπποκράτους νίέσιν εἴξεις, καὶ σε καλοῦσι βλιτο-
μάμμαν.

ΔΙΚΑΙΟΣ

ἀλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίοις διατρίψεις,
οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ', οἴαπερ
the men of the day. *οἱ νῦν, mouthing out far-fetched, sick.*
οὐδὲ ἐλκόμενος περὶ πραγματίου γλισχραντιλογεῖς πιτρίπτου.

'Malo me Galatea petit lasciva puella,' from Theocr. *Idyll.* vi. 6, τῷ
μῆλῳ βάλλω σε.

ἀποθραυσθῆς.] 'Be knocked off from your high pedestal of honour.' 'fall from your high reputation.' Walsh. The word *βληθεῖς* suggested this curious metaphor.

998 Ἰαπετὸν.] Iapetus, being brother of Cronus, serves like him for the *ne plus ultra* of antiquity.

999 μνησικακῆσαι τ. ἡλ.] This cannot mean 'to reproach with the ills of age,' as L. and S. give it. *μνησικακέν* is to be *μνησικάκος*, 'mindful of evil, revengeful, bearing a grudge,' and a forgetfulness of good, thanklessness, seems almost implied in this character. The *ἡλικία* of a father, by which his son was fostered as an infant, cannot be equivalent to *γῆρας*, but rather means 'strong manhood.' And though strictly speaking this should give no ground to a son for *μνησικάκια*, but for the opposite, yet a thankless person might remember support given by strength to his weakness as a grievance, and spitefully rejoice that the tables were now turned. 'Or call The greybeard an old-fashioned dotard, From a grudge you conceived, when, sturdy and tall, He supported your feet as they tottered.' Walsh.

1001 Ἰπποκράτους νίέσιν.] Teleippus, Demophon, and Pericles, ri-

diculed for their silliness, of whom Eupolis says, 'Ιπποκράτους τε παιδεῖς ἐμβόλιαι τινες βληχητὰ τέκνα κούδαμῶς τοῦ νῦν τρόπου. Schol. There is said to be a sort of half-pun meant in *νίέσιν* resembling *νόσιν*; and Photius says that these sons of Hippocrates (and some others) were commonly called 'swine.'

καλοῦσι.] Future tense, as following *εἴξεις*.

βλιτομάμμαν.] From *βλιτον*, an insipid herb, and *μάμμα* = *μήτηρ*, 'qui infantis instar, matrem perpetuo vocantis, simplex et stolidus est.' Herm. Cf. Plaut. *Truc.* iv. 4. 1, for *bliteus* in the sense of 'insipid, tasteless.'

1003 τριβολεκτράπελ.] *τριβόλος* is properly 'a prickly plant of the caltrop kind' (cf. Virgil's 'lappaerique tribulique'), which sticks in sheep's wool, cf. *Lysistr.* 576. It is then used for 'smart pointed sayings.' *ἐκτράπελος* means 'strange, out-of-the-way, far-fetched.' Hence the compound will mean 'far-fetched jokes, out-of-the-way witticisms and subtleties.' Of such *τριβολεκτράπελα* we have an instance in *Eg.* 1377—80, introduced by τὰ μειράκια... ἀ στωμυλέεται τοιαδὶ καθήμενα. The words and phrases there are *ἐκτράπελα*, but surely not 'coarse and rude,' as L. and S. make this compound mean.

ἀλλ' εἰς Ἀκαδημειαν κατιὼν ὑπὸ ταῖς μορίαις ἀποθρέξει 1005
στεφανωσάμενος καλάμῳ λευκῷ μετὰ σώφρονος ἡλικιώτου,
οὐερμίλακος ὅζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλοβολούσης,
ἡρός ἐν ὥρᾳ χαίρων, ὄπόταν πλάτανος πτελέᾳ ψιθυρίζῃ.
ἡν ταῦτα ποιῆς ἄγῳ φράζω,
καὶ πρὸς τούτους προσέχῃς τὸν νοῦν, *Ἐφ. 503. for contrastio IOIO also simple det.*
ἔξεις ἀεὶ στῆθος λιπαρὸν,
χροιὰν λευκὴν, ὕμους μεγάλους,
γλῶτταν βαιάν, πυγὴν μεγάλην,
πόσθην μικράν.
ἢν δ' ἄπερ οἱ νῦν ἐπιτηδεύῃς,
πρῶτα μὲν ἔξεις χροιὰν ὡχρὰν,
ὕμους μικροὺς, στῆθος λεπτὸν,
γλῶτταν μεγάλην, πυγὴν μικρὰν,
κωλῆν μεγάλην, ψήφισμα μακρὸν,
καί σ' ἀναπείσει
τὸ μὲν αἰσχρὸν ἄπαν καλὸν ἥγεισθαι,
τὸ καλὸν δ' αἰσχρόν.
καὶ πρὸς τούτους τῆς Ἀντιμάχου
καταπυγοσύνης ἀναπλήσει.

1005 Ἀκαδημειαν, κ. τ. λ.] There was a gymnasium there, and the sacred olives (*μορίαι*) grew round it.

1006 καλάμῳ λευκῷ.] A simple and easily-procured chaplet. It was peculiar to the Dioscuri. Schol.

1007 ἀπραγμοσύνης.] By a similar metaphor we have *Vesp.* 1059, ὑμῦν δὲ ἔτους τῶν ἴματων ὁδῆσει δεξιότητος. Cf. *Pac.* 529—32. The Athenians thought any who did not take share in public business οὐκ ἀπράγμονα ἀλλ' ἀχρεῖον. *Thuc.* II. 40.

λεύκης.] So in *Theocr.* *Idyll.* II. 121, κρατὶ δ' ὅχων λεύκαν Ἡρακλέος ἵερον ἔρον.

1008 ψιθυρίζῃ.] Cf. *Theocr.* *Idyll.* I. ἀδύ τι τὸ ψιθύρισμα, καὶ ἀ πίτυ, αἰπόλε, τήνα, ἀ ποτὶ ταῖς πηγαῖσι μελίσσεται.

1011 λιπαρὸν.] As this is opposed to λεπτὸν in v. 1018, it must combine with the notion of healthy sleekness that of παχύτης, ‘fullness, fat-

ness.’ λαμπρὰν is a various reading for λευκὴν, and this perhaps contrasts better with ὡχρὰν v. 1017.

1019 ψήφισμα μ.] ‘A long bill.’ This comes in with intended absurdity after the other personal qualifications.

1019 ἀναπείσει.] Sc. ὁ ἀδικοςλόγος.

1022 Ἀντιμάχου.] Cf. *Ach.* 1150. Probably the four or five Antimachuses of the Scholiast might be reduced to two, if not to one.

1023 ἀναπλήσει.] Were we to follow some MSS. and Meineke's note, and add the σ', it might be argued that it could easily have been lost after the final s of καταπυγοσύνης. Cf. *Ach.* 847, κού ξνντυχών σ' Ὑπέρβολος δικῶν ἀναπλήσει. On the other hand, the poet might have left out σε, to avoid the hissing of the two sibilants, as it may be supplied from v. 1019.

1015

1020

ΧΟΡΟΣ

ω̄ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκᾶν, 1024
 ώ̄ς ήδύ σοι τοῖσι λόγοις σῶφρον ἐπεστιν ἀνθος.
 εὐδαιμονες δ' ἵσαν ἄρ' οἱ ζῶντες τότ' ἐπὶ τῶν προτέρων.
 πρὸς οὖν τάδ', ω̄ κομψοπρεπῆ μοῦσαν ἔχων, 1030
 δεῖ σε λέγεν τι καινὸν, ώ̄ς εὐδοκίμηκεν ἀνήρ.
 δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτὸν,
 εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὄφλιγσεις. 1035

ΑΔΙΚΟΣ

καὶ μὴν πάλαι γ' ἐπινγόμην τὰ σπλάγχνα, κάπεθίμουν
 ἄπαντα ταῦτ' ἐναντίαις γνώμαισι συνταράξαι.
 ἐγὼ γάρ ἥττων μὲν λόγος δί' αὐτὸ τοῦτ' ἐκλήθην
 ἐν τοῖσι φροντισταῖσιν, ὅτι πρώτιστος ἐπενόησα
 καὶ τοῖς νόμοις καὶ ταῖς δίκαιαις τάναντί' ἀντιλέξαι. 1040
 καὶ τοῦτο πλεῦν ἡ μυρίων ἔστ' ἄξιον στατήρων,
 αἴρομένεν τοὺς ἥττονας λόγους ἐπειτα νικᾶν.
 σκέψαι δὲ τὴν παιδευσιν ἡ πέποιθεν ώ̄ς ἐλέγξω.
 ὅστις σε θερμῷ φησι λοῦσθαι πρῶτον οὐκ ἔάσειν.

1024—1104. After the chorus have praised the manners of the olden time, the Unjust Cause proceeds to refute and ridicule his opponent's words by curious arguments or sophisms. Self-control is, he says, quite a mistake; self-indulgence is what he promises his pupil; and clever speaking is quite necessary to getting on at Athens among the disgraced rascals who form the majority. In proof that the dissolute are in a majority he points to the audience: his opponent is forced to grant it, and yields.

1024 καλλίπυργον.] Cf. *Ran.* 1004, πυργώσας ρήματα σεμνὰ, said of Aeschylus. Euripides, on the other hand, is κομψός: cf. v. 1030, κομψοπρεπῆ μοῦσαν.

1030 πρὸς οὖν τάδ'].] 'Looking then to this, with reference then to this.' πρὸς τάδε is much as πρὸς τάντα in Aesch. *Prom.* Vincl. 992, πρὸς τάντα ρίπτεσθω μὲν αἰθαλοῦσσα

φλόξ, or Soph. *Oed. Tyr.* 426, πρὸς τάντα καὶ Κρέοντα καὶ τοῦμὸν στόμα προπτηλάκιζε: where there is a sort of defiant challenge 'with regard had to this, knowing all this, now that all this has been said and done, rail on, if you will, at Creon, &c.' And here there is something of the same sort. 'The Just Cause has spoken wonderfully well, now beat him if you can: you'll have to do your very best.'

1036 ἐπινγόμην τ. σπ.] Bergler quotes from Alexis in *Athenaeus*, ἐὰν ἦω κάτω βλέποντας ἀποτνίγομαι.

1040 καὶ τοῖς νόμοις καὶ.] Porson's correction from καὶ τοῖσι ν. κ.: τοῖσι νόμοισι καὶ, some MSS.

1044 λοῦσθαι.] Cf. *Plut.* 657, 658, ἔλοῦμεν, λοῦμενος. Perhaps these forms should be taken to come from λθεσθαι, ἔλθομεν, λοθμενος. Cf. above. v. 838, καταλθει.

καίτοι τίνα γυνώμην ᔁχων ψέγεις τὰ θερμὰ λουτρά; 1045

ΔΙΚΑΙΟΣ

ὅτι ἡ κάκιστον ἔστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

ΔΙΚΙΟΣ

ἐπίσχεις· εὐθὺς γάρ σε μέσον ᔁχω λαβὼν ἄφυκτον,
καὶ μοι φράσον, τῶν τοῦ Διός παιδῶν τών ἄνδρας ^{στριατεῖς τῆς} ^{of heart.} ἀριστον
ψυχὴν νομίζεις, εἰπὲ, καὶ πλείστους πόνους πονῆσαι;

ΔΙΚΑΙΟΣ

ἔγὼ μὲν οὐδέν τοι 'Ηρακλέους βελτίον' ἄνδρα κρίνω. 1050

ΔΙΚΙΟΣ

ποὺς ψυχρὰ δῆτα πώποτ' εἶδες 'Ηράκλεια λουτρά;
καίτοι τίς ἄνδρειότερος ἦν;

ΔΙΚΑΙΟΣ

ταῦτ' ἔστι ταῦτ' ἐκεῖνα,

ἀ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων
πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαίστρας.

ΔΙΚΙΟΣ

εἰτ' ἐν ἀγορᾷ τὴν διατρίβην ψέγεις, ἔγὼ δ' ἐπαινῶ. 1055
εἰ γὰρ πονηρὸν ἦν, "Ομηρος οὐδέποτ' ἀν ἐποίει
τὸν Νέστορ' ἀγορητὴν ἀν οὐδὲ τοὺς σοφοὺς ἄπαντας.

1047 ἐπίσχεις.] Cf. *Eg.* 847, ἐπί-
σχεις ἐν ταῖς ἀσπίσιν· λαβὴν γὰρ ἐν-
δέδωκας: and, for the wrestling term
ἔχω μέσον, *Eg.* 387, ἔχεται μέσος.

1051 **Ηρακλεια λουτρά.**] The legend was, that Hephaestus or Athene caused hot springs to rise, for the refreshment of Hercules after his labours, near Thermopylae. The Scholiast quotes to this effect Pisaner: τῷ δέ ἐν Θερμοπύλῃσι θεὰ γλαυκῶπις Αθηνῆ ποιεῖ θερμὰ λοετρά παρὰ ρήγμανι θαλάσσης. That all naturally warm springs were called after Hercules, is attested by Eustathius in a note on Homer, and by Athenaeus. And Herodotus (VII. 176), in describing Thermopylae, says, ἔστι δέ ἐν τῇ ἐσόδῳ ταῦτη θερμά

λουτρά, τὰ Χύτρους καλέουσι οἱ ἐπι-
χώριοι, καὶ βωμὸς ἴδρυται 'Ηρακλέος
ἐπ' αὐτοῖσι.

1051—3 ταῦτ' ἔστι, κ.τ.λ.] Compare Aeschylus' charge against Euripides, *Ran.* 1069—71, εἰτ' αὖ λα-
λιάν ἐπιτηδεύσαι καὶ στωματίλαν ἐδί-
δαξας, η ἔξεκένωσεν τὰς παλαίστρας.
Cf. also above, v. 1003, and *Eg.* 1375, τὰ μειράκια ταυτὶ λέγω τὰν τῷ
μύρῳ, ἀ στωματίλεται, κ.τ.λ.

1055 ἀγορᾶ.] Cf. *Eg.* 1373, οὐδ'
ἀγοραστάγενεος οὐδεὶς ἐν ἀγορᾷ. Of course the ἀγορᾶ of Homer is not
fairly identified with the Athenian ἀγορᾶ.

1057 ἀγορητὴν.] From Homer's λιγὺς Πυλίων ἀγορητής. And in II.
a. 490 the ἀγορᾶ is called κυδιάνειρα,

άνειμι δῆτ' ἐντεῦθεν ἐς τὴν γλῶτταν, ἥν ὅδι μὲν οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί. καὶ σωφρονεῖν αὖ φησὶ χρῆναι δύο κακῶ μεγίστω. 1060 ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πώποτ' εἰδες ἥδη ἀγαθόν τι γενόμενον; φράσον, καὶ μ' ἔξέλεγξον εἰπών.

ΔΙΚΑΙΟΣ

πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν μάχαιραν.

ΑΔΙΚΟΣ

μάχαιραν; ἀστεῖόν γε κέρδος ἔλαβεν ὁ κακοδαίμων. 'Τπέρβολος δ' οὐκ τῶν λύχνων πλεῦν ἥ τάλαντα πολλὰ εἴληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δέ' οὐ μάχαιραν. 1066

ΔΙΚΑΙΟΣ

καὶ τὴν Θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ Πηλεύς.

ΑΔΙΚΟΣ

κᾶτ' ἀπολιποῦσά γ' αὐτὸν φέρετ'. οὐ γὰρ ἥν ύβριστής οὐδ' ἥδης ἐν τοῖς στρώμασιν τὴν μύκτα πανυγχίζειν· γυνὴ δὲ σιναμωρουμένη χαίρει σὺ δ' εἰ κρόνιππος. 1070 σκέψαι γὰρ, ὡς μειράκιον, ἐν τῷ σωφρονεῖν ἄπαντα

an epithet generally of μάχη; the two faculties, fight and council, being thus put in equal honour.

1058 γλῶτταν.] Cultivation of the powers of speaking may be taken as characteristic of the Athenians. Pericles says of them (Thuc. II. 40) that they decided rightly, οὐ τοὺς λόγους τοῖς ἔργοις βλάψην ἥγοντεν, ἀλλὰ μὴ προδιδαχθῆναι μᾶλλον λόγῳ πρότερον ἥ ἐπὶ ἄ δε ἔργῳ ἐλθεῖν; and that it was necessary for a statesman (Thuc. II. 60) γνῶναι τε τὰ δέοντα καὶ ἐρμηνεῦσαι ταῦτα. And when Cleon (Thuc. III. 38) had blamed his countrymen's excess in love of clever speaking, Diodotus replies (c. 42): τούς τε λόγους δότις διαμάχεται μὴ διδασκάλους τῶν πραγμάτων γλγνεσθαι, ἀξίνετος ἐστιν. Also in Themistocles' character (Thuc. I.

138) the same accomplishment is noted, ἀ μὲν μετὰ χεῖρας ἔχοι, καὶ ἔξηγήσασθαι οἶός τε. The Lacedaemonians were a contrast in this respect. They could neither make nor appreciate elaborate speeches: see the blunt words of Sthenelaïda (Thuc. I. 86) and Thucydides' remark on Brasidas (IV. 84), ἥν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν.

1063 Πηλεὺς.] Peleus is instanced as having been rewarded for continence by the gift of a sword (to save him from the wild beasts to which he was exposed), and of his wife Thetis. The one, it is retorted, was not worth much in comparison to what Hyperbolus has gained by knavery, and the other he did not enjoy long.

1065 οὐκ τῶν λυχνῶν.] The

ἄνεστιν, ἡδονῶν θ' ὄσων μέλλεις ἀποστερεῖσθαι,
παιδῶν, γυναικῶν, κοττάβων, ὄψων, πότων, καχασμῶν.
καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆσ; 1075
εἰεν. πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας. 1075
ἥμαρτες, ἡράσθης, ἐμοίχευσάς τι, καὶ τ' ἐλήφθης·
ἀπόλωλας ἀδύνατος γὰρ εἰ λέγειν. ἐμοὶ δ' ὄμιλῶν,
χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν.
μοιχὸς γὰρ ἦν τύχης ἀλοὺς, τάδ' ἀντερεῖς πρὸς αὐτὸν,
ώς οὐδὲν ἡδίκηκας· εἴτ' ἐς τὸν Διόντος ἐπανενεγκεῖν, 1080
κάκεινος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν·
καίτοι σὺ θητὸς ὥν θεοῦ πῶς μεῖζον ἀν δύναιο;

ΔΙΚΑΙΟΣ

τί δ' ἦν ῥαφανιδωθῆ πιθόμενός σοι τέφρᾳ τε τιλθῆ;
ἔξει τίνα γυνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶναι;

ΑΔΙΚΟΣ

ἢν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν; 1085

ΔΙΚΑΙΟΣ

τί μὲν οὖν ἀν ἔτι μεῖζον πάθοι τούτου ποτέ;

ΑΔΙΚΟΣ

τί δῆτ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ;

ΔΙΚΑΙΟΣ

σιγήσομαι. τί δ' ἄλλο;

ΑΔΙΚΟΣ

φέρε δή μοι φράσον·

συνηγοροῦσιν ἐκ τίνων;

ΔΙΚΑΙΟΣ

ἔξ εὐρυπρώκτων.

Scholiast here specifies Hyperbolus' knavery to have consisted in mixing lead with the brass of the candlesticks which he sold.

1073 καχασμῶν.] The Scholiast appears to have read κιχλισμῶν here. Cf. note on κιχλίσειν, v. 983.

1080 ἐπανενεγκεῖν.] Cf. Eur. *Bacch.* 29, εἰς Ζῆν' ἀναφέρειν τὴν ἀμαρτίαν

λέχους. And in the *Hippolytus* (451—461) the nurse uses the same line of argument. Brunck compares also Terent. *Eun.* 3. 5, where Chaerea quotes Jupiter's example. On account of such stories, Socrates, in Plato, excludes Homer and such poets from his system of education.

ΑΔΙΚΟΣ

πείθομαι.

τι δαί; τραγῳδοῦσ' ἐκ τίνων;

1090

ΔΙΚΑΙΟΣ

ἐξ εὐρυπράκτων.

ΑΔΙΚΟΣ

εὐ λέγεις.

δημηγοροῦσι δ' ἐκ τίνων;

ΔΙΚΑΙΟΣ

ἐξ εὐρυπράκτων.

ΑΔΙΚΟΣ

ἄρα δῆτ'

ἔγνωκας ώς οὐδὲν λέγεις;

1095

καὶ τῶν θεατῶν ὅπότεροι

πλείους σκόπει.

ΔΙΚΑΙΟΣ

καὶ δὴ σκοπῶ.

ΑΔΙΚΟΣ

τι δῆθ' ὄρᾶς;

ΔΙΚΑΙΟΣ

πολὺ πλείους, νὴ τοὺς θεοὺς,

τοὺς εὐρυπράκτους τουτονὶ

1100

γοῦν οἰδ' ἐγὼ κάκεινονὶ

καὶ τὸν κομῆτην τουτονί.

ΑΔΙΚΟΣ

τι δῆτ' ἐρεῖς;

ΔΙΚΑΙΟΣ

ἡττήμεθ', ὡς κινούμενοι,

πρὸς τῶν θεῶν δέξασθέ μου

θοίμάτιον, ώς

ἐξαυτομολῶ πρὸς ὑμᾶς.

1104 ἐξαυτομολῶ.] "This episode," says Cumberland, "reverses the Choice of Hercules, and makes the spectators parties in the criminality and injustice of the decision." Wieland, though applauding the

comic manner of the conclusion, and allowing the necessity there was here of making the wrong side prevail, doubts the propriety of such a sudden change and renouncing of his own character by the Just Cause.

ΣΩΚΡΑΤΗΣ

τί δῆτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν
βούλει τὸν νὺν, ἢ διδάσκω σοι λέγειν;

1105

ΣΤΡΕΨΙΑΔΗΣ

διδάσκε καὶ κόλαξε, καὶ μέμνησ' ὅπως
εὐ μοι στομάσεις αὐτὸν, ἐπὶ μὲν θάτερα
οἴαν δικιδίοις, τὴν δὲ ἐτέραν αὐτοῦ γνάθουν
στόμωσον οἴαν ἐσ τὰ μείζω πράγματα.

1110

ΣΩΚΡΑΤΗΣ

ἀμέλει, κομιεῖ τοῦτον σοφιστὴν δεξιόν.

ΣΤΡΕΨΙΑΔΗΣ

ώχρὸν μὲν οὖν ἔγωγε καὶ κακοδαίμονα. *in 6ef. 2*

ΧΟΡΟΣ

χωρεῖτέ νυν οἷμαι δέ σοι ταῦτα μεταμελήσειν.

τὸν κριτὰς ἢ κερδανοῦσιν, ἵν τι τόνδε τὸν χορὸν

1115

1105—1130. Socrates returns, and is entrusted by Strepsiades with the teaching of his son. The Chorus, who are now beginning to favour the honest side, prophesy that the father will repentit. Then, in their character as Clouds, they promise to bestow great blessings, if they are properly honoured and the play gains the prize.

1108 στομάσεις.] ὡς ἐπὶ σιδῆρου φησι μεταφορικῶς, ἀκονήσεις, Schol. Cf. Soph. *Oed. Col.* 794, τὸ σὸν δ' ἀφίκται δεῦρ' ὑπὸβλητὸν στόμα πολλὴν ἔχον στόμωσιν. There is reference also to the powers of mouth and tongue, στόμα having a double sense: as in Soph. *Aj.* 651, κάγω γὰρ, δι τὰ δεῖν' ἐκαρτέρουν ποτε, βαφῆ σιδηρος ὡς, ἐθηλύνθην στόμα πρὸς τῆσδε τῆς γυναικός. It is curious that the same metaphor was used in Hebrew, 'the edge of the sword' being literally, in the original, 'the mouth of the sword.' And Gese-nius' explanation, that 'the figure is taken from the teeth, and the idea of biting,' seems better than what L. and S. say, that στόμα means foremost part, front, and so, of weapons, the point, edge.

1109 οἷαν.] Supply γνάθον. Meineke's reading *ολον* would agree with αὐτὸν. In the next line MSS. R. V. have *ολον*, which must be wrong there, and perhaps the words have changed places; and Meineke (or Teuffel, from whom he takes the alteration) is right.

1112 ὡχρὸν μὲν οὖν ἔγωγε.] So MSS. R. V. have it. And for the pronoun thus used, cf. *Vesp.* 953, κλέπτης μὲν οὖν οὗτος γε καὶ ξυνωμότης. Dindorf thinks *οἷμαι γε* was a substitution made to suit the line to Phidippides; it might also have crept in by mistake from *οἷμαι δὲ* in the next line. Certainly vv. 104—5, τοὺς ὡχριῶντας...λέγεις, ὡν ὁ κακοδαίμων Σωκράτης, rather support this assigning of the line to the son: but the father also had remarked the wretched appearance of the Socratic scholars (v. 187), and below (v. 1171) notes the proper complexion which his son has got. If spoken by Strepsiades, it is of course 'an aside' to the audience, not to Socrates.

1115. This is a kind of parabasis, containing not all the parts, but

ώφελώσ' ἐκ τῶν δικαίων, Βουλόμεσθ' ἡμεῖς φράσαι.
 πρώτα μὲν γάρ, ἦν νεάνι βούλησθ' ἐν ὥρᾳ τοὺς ἀγροὺς,
 ὕσομεν πρώτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.
 εἶτα τὸν καρπόν τε καὶ τὰς ἀμπέλους φυλάξομεν,
 ὕστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν. 1120
 ἦν δ' ἀτιμάσῃ τις ἡμᾶς θυητὸς ὥν οὔσας θεᾶς,
 προσσχέτω τὸν νοῦν, πρὸς ἡμῶν οἴα πείσεται κακὰ,
 λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.
 ἦνίκ' ἀν γὰρ αἴ τ' ἐλᾶαι βλαστάνωσ' αἴ τ' ἀμπελοι,
 ἀποκεκόφονται τοιαύταις σφενδόναις παιήσομεν. 1125
 ἦν δὲ πλινθεύοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγους
 τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρίψομεν.
 καν γαμῆ ποτ' αὐτὸς ἡ τῶν ξυγγενῶν ἡ τῶν φίλων,
 ὕσομεν τὴν νύκτα πάσαν ὕστ' ἵσως βουλήσεται
 καν ἐν Αἰγύπτῳ τυχεῖν ὥν μᾶλλον ἡ κρῖναι κακῶς. 1130

ΣΤΡΕΨΙΑΔΗΣ

πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,

only an *epirrhema*, the part in which it was customary to give good advice to the state, or to ridicule the wicked. Schol. Cf. *Eg.* 1263—1315 for a second parabasis, containing more parts than this.

τοὺς κριτὰς.] In a democracy like Athens the opinions of the judges would (as Walsh remarks) commonly coincide with those found to prevail with the audience.

1119 τε καὶ τὰς.] A correction made by Coraës from *τεκούσας*. The article could not be omitted with *ἀμπέλους* if expressed with *καρπόν*; nor is the sense of the past participle satisfactory: and after help promised at the ploughing, aid to the growing corn-crops (the prevailing sense of *καρπὸς*) is naturally mentioned.

1120 ὕστε...ἐπομβρίαν.] These evils, and that of v. 1125, are comprised in Horace's stanza (*Od.* III. 1. 29—32), 'Non verberatae grandine vineae, fundusque mendax; arbore nunc aquas culpante, nunc torrentia agros sidera, nunc hiemes iniquas.'

1122 προσσχέτω.] Cf. note on v. 575.

1123 χωρίου.] Cf. note on *Ach.* 229, and *Pac.* 1146, 1148, ἐκ τοῦ χωρίου, παρδακὸν τὸ χωρίον.

1125 σφενδόναις.] A curious use. Xenophon, however, uses *σφενδόναι* for the things hurled (*An.* v. 2, 14), τὰ βέλη ἐφέρετο,...λόγχαι, τοξεύματα, σφενδόναι,...λίθοι. Compare Shakespeare's 'slings and arrows of outrageous fortune.'

1129 ὕσομεν τὴν νύκτα.] It was in the night that the bride was fetched home to her bridegroom's house with procession, torch-bearers, music, &c. Hence rain would be peculiarly inconvenient.

1130 ἐν Αἰγύπτῳ.] Where it does not rain, but the people are rascals. For the supposed rainlessness of Egypt, cf. Herod. III. 10, and *Thesm.* 855—7, Νεῖλον μὲν αἴδε καλλιπάρθενοι ροι, δις ἀντὶ διας φακάδος Αἰγύπτου πέδον λευκῆς νοτίζει: for its rascality, cf. Theocr. *Id.* XV. 47, οὐδεὶς κακοεργὸς δαλεῖται τὸν λόντα παρέπων Αἰγύπτιστι.

1131—1212. Strepsiades comes

εἰθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν
δέδοικα καὶ πέφρικα καὶ βδελύττομαι,
εὐθὺς μετὰ ταύτην ἔστ' ἐνη τε καὶ νέα.
πᾶς γάρ τις ὄμνυσ', οἷς ὀφείλων τυγχάνω,
θείς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κάξολεῖν,
ἔμοιν μέτρι ἄττα καὶ δίκαι' αἰτουμένου
“ὦ δαιμόνιε, τὸ μέν τι νῦν μὴ λάβης,
τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες,” οὐ φασίν ποτε
οὔτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με
ὡς ἀδικός είμι, καὶ δικάστεσθαι φασί μοι.
νῦν οὖν δικαζέσθων ὀλίγον γάρ μοι μέλει,
εἴπερ μεμάθηκεν εὐ λέγειν Φειδιππίδης.
τάχα δ' εἰσομαι κόψας τὸ φροντιστήριον.
παῖ, ήμι, παῖ παῖ.
αἰο ἀττα ΣΩΚΡΑΤΗΣ

ΣΤΡΕΨΙΑΔΗΣ
ΣΤΡΕΨΙΑΔΗΣ

1145

κάγωγε σ'. ἀλλὰ τουτονὶ πρῶτον λαβέ·
χρὴ γάρ ἐπιθαυμάζειν τι τὸν διδάσκαλον.

back to the Contemplatory to get his son, being hard pressed by threatening creditors. Socrates tells him that the youth's education is complete, and calls him out. Father and son go away, and Strepsiades, on shewing his difficulties, is instructed in some novel points of law and means of escape, which highly delight him.

1135—39 ὄμνυσ' — φησι — ἔμοιν
αἰτουμένου—οὐ φασίν.] The irregularity of φησι after ὄμνυσι Dindorf parallels from vv. 759, 864. Reiske, Hermann and others, read ὄμνύς. The greater difficulty however is the absence of a conjunction with ἔμοιν *alt.*, if the pause be made after ἔξολεῖν; or with οὐ φασίν, if the pause be made after ἄφες. Meineke has καὶ μοι, but gives no authority for it. Seeing that ἔμοιν μέτρια τε was the old reading, changed by Porson to μέτρι' ἄττα, might not

ἔμοιν τε μέτρια be read, and give the required conjunction with less change than καὶ μοι? And for the participle, ὄμνυς, it may be pleaded that it is hardly an alteration. The sentence will then run: 'For every creditor swearing...says he will destroy me: and, though I make a moderate request,...they say that they will never, &c.'

1136 πρυτανεῖα.] 'The court fees.' See Δίct. *Ant.* p. 335, under Δίκη.

1141 δικάστεσθαι.] Cf. above, v. 35.

1146 κάγωγε σ'.] Cf. note on 1146. Both Meineke and Dindorf here give κάγωγέ σ' here, and κάγω δέ σ' in *Eq.* 711. But σέ, if emphatic, is not enclitic.

τουτονὶ.] 'This sack of meal' (θύλακον); for he had said above (v. 669), διαλφιτώσω σου κύκλω τὴν κάρδοπον.

1147 ἐπιθαυμάζειν.] ἀντὶ τοῦ διώροις τιμᾶν, Suid. εὐφήμως ἐρρέθη ἀντὶ τοῦ μισθὸν διδόναι, Eustath.

16 τάκεροι
μεθοντος
φθινοποτος.
Od. xiv.

124

τριάκας ενη και γε.
διογκηνις νομιγνια.

πρωτη επι θεοι
εικας.

ΑΡΙΣΤΟΦΑΝΟΤΣ

[1148

και μοι τὸν νιὸν, εὶ μεμάθηκε τὸν λόγον δικαιη φθινοποτος.
ἐκεῖνον, εἴφ, ὃν ἀρτίως εἰσήγαγες.

ΣΩΚΡΑΤΗΣ

μεμάθηκεν.

ΣΤΡΕΨΙΑΔΗΣ

εὐ γ', ὡ παμβασίλει' Ἀπαιόλη.
universal ἀνεπ.

1150

ΣΩΚΡΑΤΗΣ

ώστ' ἀποφύγοις ἀν ἥντιν' ἀν βούλη δίκην.

ΣΤΡΕΨΙΑΔΗΣ

κεὶ μάρτυρες παρῆσαν, ὅτ' ἐδανειζόμην;

ΣΩΚΡΑΤΗΣ

πολλῷ γε μᾶλλον, καὶ παρώσι χῖλιοι.

ΣΤΡΕΨΙΑΔΗΣ

βοάσομαι τάρα τὰν ὑπέρτονον

βοάν. οὐκέτι ὡβολοστάται,

αὐτοὶ τε καὶ τάρχαῖα καὶ τόκοι τόκων. *your companion interest.*

οὐδὲν γὰρ ἀν με φλαύρον ἐργάσαισθ' ἔτι

οῖος ἐμοὶ τρέφεται

τοῦσδ' ἐνὶ δώμασι παῖς,

ἀμφήκει γλώττη λάμπων,

1155

1160

1149 ὃν δ. εἰσήγαγες.] Seager is very positive against the older commentators who make δν relative to νιὸν. He refers it to λόγος, 'that ἀδικος λόγος which you brought forward (εἰσήγ. brought on the stage).' Walsh also takes δν to refer to λόγον, but renders it 'the cause you lately took with you into the house.' This is better than Seager's rendering of εἰσήγαγες: but to refer δν to νιὸν, 'my son, whom you just now took into your school,' seems at least as good a way. ἀρτίως refers to the time when Socrates, the pupil, and the λόγος went into the φροντιστήριον after v. 1112.

1150 Ἀπαιόλη.] Deceit is personified, as in *Eg.* 634, Σκέταλοι, Φένακες, and other deities of robbery.

1154—62. A mock heroic song of exultation. The first line is (says the Scholiast) from the Peleus of Euripides.

1155 ὡβολοστάται.] Aristotle classes ὡβολοστατική very low: εὐλογώτατα μισεῖται, he says, and μάλιστα παρὰ φύσιν τῶν χρηματισμῶν ἔστιν. *Pol.* I. 10.

1158 οῖος.] Cf. above, v. 699, κακοδαλμων ἔγώ, οἴαν δίκην δώσω.

1160 ἀμφήκει γλώττη λάμπων.] He had been sharpened doubly, cf. above, v. 1108—9. He is, as it

πρόβολος ἐμὸς, σωτὴρ δόμοις, ἔχθροῖς βλάβη,
λυσανίας πατρώων μεγάλων κακῶν·
ὸν κάλεσον τρέχων ἔνδοθεν ὡς ἐμέ.
ὦ τέκνου, ὦ παῖ, ἔξελθ' οἴκων,
ἄτε σοῦ πατρός.

1165

ΣΩΚΡΑΤΗΣ

Ἴδε ἐκεῦνος ἀνήρ.

ΣΤΡΕΨΙΑΔΗΣ

ὦ φίλος, ὦ φίλος.

ΣΩΚΡΑΤΗΣ

ἄπιθι λαβὼν τὸν νιόν.

ΣΤΡΕΨΙΑΔΗΣ

ἰὼ ἰὼ τέκνου.

ἰοῦ ἰοῦ.

ὦς ἥδομαι σου πρῶτα τὴν χροιὰν ἰδών.
νῦν μέν γ' ἰδεῖν εἰ πρῶτον ἔξαρνητικὸς
κάντιλογικὸς, καὶ τοῦτο τούπιχάριον
ἀτεχνῶς ἐπανθεῖ, τὸ τί λέγεις σύ; καὶ δοκεῖν
ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ', οἰδ' ὅτι.
ἐπὶ τοῦ προσώπου τ' ἔστιν Ἀττικὸν βλέπος.

1170

1175

were, 'a flashing two-edged sword' here; in the next line he is *πρόβολος*, 'a spear, a lance in rest'; for in this sense we should probably take *πρόβολος* rather than as 'jutting rock,' 'the jetty that saves me from insolent foes,' Walsh.

1162 **λυσανίας.**] In imitation of Sophocles: Ζεὺς νόστον ἄγοι τὸν νικομάχαν καὶ πανσανιαν κατ' Ἀτρεΐδῶν. (Fr. 765). The word would also sound like a proper name.

1171 **χροιάν.**] Cf. above, v. 1112.

1172 **ἔξαρνητικὸς.**] For a longer string of adjectives in '-κός, cf. *Eq.* 1378—80.

1174 **τὸ τί λέγεις σύ;**] A look that shews you would impudently challenge with a sharp, 'What's that you say?' anything your oppo-

nent asserted. ὅτε γάρ τούς ἐνατίοις καταπλῆξαι βουλόμεθα, τῇ τοι αὐτῇ φωνῇ χρώμεθα, Schol.

1175 **καὶ κακουργοῦντ', οἰδ' ὅτι.**] Nothing can well be more meaningless and tame than this *οἰδ'* *ὅτι*; and Aristophanes can hardly have written it so. Bentley conjectured *εὖ ποιεῖν*, or *εὖνοεῖν*, for *οἰδ'* *ὅτι*: but either would be a wide departure from MSS, and not quite satisfactory. For the sense, *κακουργοῦντα κακουργεῖσθαι* is wanted, but to supply *κακουργεῖσθαι* is awkward, and even then *οἰδ'* *ὅτι* is weak. It would have been a less harsh ellipse to understand the participle *κακουργοῦντα*, had *κακουργεῖσθαι* been expressed: e.g. if it had been ἀδ. *ἀδικεῖσθαι καὶ κακουργεῖσθαι* *δ'* *ἔτι*.

νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας.

ΦΕΙΔΙΠΠΙΔΗΣ

φοβεῖ δὲ δὴ τί;

ΣΤΡΕΨΙΑΔΗΣ

τὴν ἔνην τε καὶ νέαν.

ΦΕΙΔΙΠΠΙΔΗΣ

ἔνη γάρ ἔστι καὶ νέα τις ἡμέρα;

lodging fees. first exp in inditement ΣΤΡΕΨΙΑΔΗΣ
εἰς ἦν γε θήσειν τὰ πρυτανεῖά φασί μοι.

1180

ΦΕΙΔΙΠΠΙΔΗΣ

ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες οὐ γάρ ἔσθ' ὅπως
μι' ἡμέρα γένοιτ' ἀν ἡμέρα δύο.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἀν γένοιτο;

ΦΕΙΔΙΠΠΙΔΗΣ

πῶς γάρ; εἰ μή πέρ γ' ὕμα
αὐτὴ γένοιτ' ἀν γραῦς τε καὶ νέα γυνή.

ΣΤΡΕΨΙΑΔΗΣ

καὶ μὴν νενόμισται γ'.

ΦΕΙΔΙΠΠΙΔΗΣ

οὐ γάρ, οἶμαι, τὸν νόμον
ἴσασιν ὁρθῶς ὁ τι νοεῖ.

1185

1177 κἀπώλεσας.] 'Save me since you *also* destroyed me.' The English idiom is rather to put the 'also' with the second act, 'Since you destroyed me, do you *also* save me?' or, to emphasize the pronoun, 'Do *you* save since *you* destroyed.'

1179 νέα τις ἡμέρα;) The *γε* in the answer *εἰς ἦν γε* proves *τις* preferable to *τις* here. Nor does Meineke's *νέα τις*; with *ἡμέρα* beginning Strepsiades' answer, justify the *γε*. For his reading seems meant thus: 'Why what is the old and the new? *St.* A day on which, &c.'; but surely then it should be *ἡμέρα εἰς ἦν*, not *ἡμέρα εἰς ἦν γε*.

1181 ἀπολοῦσ'.] Vulg. *ἀπολοῦντ*.

Brunck corrected it, comparing v. 1256. It is confirmed by MS. Rav.

1183—4 οὐκ ἀν γένοιτο—εὶ μή γένοιτ' ἀν.] οὐκ ἀν γένοιτο=οὐ δύναται γενέσθαι, γένοιτ' ἀν=δύναται γενέσθαι. Hence the *ἀν* with optat. after *εἰ* is not only defensible here, but plainly right. 'One day cannot possibly be two days. *S.* Cannot be? *P.* No, not unless the same woman *can be* old and young.' *εἰ μή γένοιτο*, which Meineke in his note prefers, would mean, 'unless the same *were to be*', which is not so good, for it does not express the notion of possibility, which is wanted in the conditional as well as in the other clause.

ΣΤΡΕΨΙΑΔΗΣ
νοεῖ δὲ τί;
ΦΕΙΔΙΠΠΙΔΗΣ

ὅ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν, *naturally patriotic*
ΣΤΡΕΨΙΑΔΗΣ

τουτὶ μὲν οὐδέν πω πρὸς ἔνην τε καὶ νέαν.

ΦΕΙΔΙΠΠΙΔΗΣ

ἐκεῖνος οὖν τὴν κλῆσιν ἐσ δύ' ἡμέρας
ἔθηκεν, ἐσ γε τὴν ἔνην τε καὶ νέαν,
ἴν' αἱ θέσεις γίγνουντο τῇ νομηνίᾳ.

1190

ΣΤΡΕΨΙΑΔΗΣ

ἴνα δὲ τί τὴν ἔνην προσέθηκεν;

ΦΕΙΔΙΠΠΙΔΗΣ

παρόντες οἱ φεύγοντες ἡμέρᾳ μιᾶ
πρότερον ἀπαλλάττοινθ' ἐκόντες, εἰ δὲ μὴ,
ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ.

1195

ΣΤΡΕΨΙΑΔΗΣ

πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ

1189 ἐσ δύ' ἡμέρας.] The 'old and the new,' he argues, is not one day but two days, 'the old' being the 30th (or last of the month), 'the new' the new-moon (or first). The summoning into court was therefore fixed for the 30th, in order that the party summoned might have that whole day to consider of it, and might not suffer through being severely dealt with. Schol. Solon was therefore φιλόδημος, as favouring the debtors, and giving them time to settle the matter amicably and pay up.

1191 θέσεις.] *al kataβολαι τῶν πρυτανεῶν.* Schol.

1192-5 Ίν', ω μέλε, κ. τ. λ.] The defendants, if they saw they were in the wrong and fairly owed the money, might compromise matters without going to trial; if they would not,

then their law troubles would begin next day.

1194 ἀπαλλάττοινθ' ἐκόντες.] Meineke, without authority, reads διαλλάττοινθ'. This latter compound is certainly more frequent in the sense 'to be reconciled; effect a compromise.' But ἀπαλλάττεσθαι, 'to get released from, get quit of,' sometimes implies much the same: especially with ἐκόντες, 'by paying up of their own free will.' ἀπαλλάττοιντο τοῦ δικάζεσθαι διαλυσάμενοι πρὸς τοὺς δανειστάς. Schol.

1196 πῶς οὐ, κ. τ. λ.] But in that case the magistrates ought not to take the court fees on the last day of the month, but on the first of the ensuing month, since the trial does not really begin till that day. True: but that's their greediness, they secure them a day too soon.

ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔνη τε καὶ νέα;

ΦΕΙΔΙΠΠΙΔΗΣ

ὅπερ οἱ προτένθαι γὰρ δοκοῦσι μοι ποιεῖν
ἴν' ὡς τάχιστα τὰ πρυτανεῖ' ὑφελοίατο,
διὰ τοῦτο προύτενθευσαν ἡμέρᾳ μιᾷ.

1200

gold. γουρούς *bagat.* ΣΤΡΕΨΙΑΔΗΣ

εὐ γ', ὡς κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,
ἡμέτερα κέρδη τῶν σοφῶν, ὅντες λίθοι, ^{πάντα δυσηγούς κακά} οὐδεὶς οὐδεῖς,
ἀριθμὸς, πρόβατ' ἀλλως, ἀμφορῆς νευηνησμένοι;
ώστ' εἰς ἐμαυτὸν καὶ τὸν νιὸν τουτονὶ^{τούτην δυσηγούς κακά}
ἐπ' εὐτυχίαισιν ἀστέον μούγκωμιον.

1205

μάκαρ ὡς Στρεψίαδες,
αὐτός τ' ἔφυς ὡς σοφὸς,
χοῖον τὸν νιὸν τρέφεις,
φήσουσι δή μ' οἱ φίλοι
χοὶ δημόται

1210

ξηλοῦντες ἡνίκ' ἀν σὺ νικᾶς λέγων τὰς δίκας.
ἀλλ' εἰσάγων σε βούλομαι πρώτον ἔστιάσαι.

ΠΑΣΙΑΣ

and. εἰτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προϊέναι;

1198 προτένθαι.] Brunck says there was a regular 'collegium' of προτένθαι at Athens, whose duty it was to taste beforehand the meats for sacrificial banquets, and to warrant their wholesomeness. The other explanation (in L. and S.) agrees more with the Scholiast. Whether the word means 'gourmands who secure the best for themselves,' or 'those who taste beforehand and secure the best for the sacrifices,' the application here is much the same. Eustathius derives the word from πρὸ and τένθειν or τένδειν = ἐσθίειν. This L. and S. connect with τέλνω: probably it is rather akin to Lat. *tondeo*, and possibly to ὁ-δοὺς, ὁ-δόντ-ος. Eng. tooth. *toe-wallers, reporters.*

1201 εὐ γ'. α.τ.λ.] He turns to the audience during what follows. Cf. for καθῆσθ' ἀβ. *Ran.* 989, τέως δ' ἀβέλτερωτατοι κεχηρύτες—καθῆντο.

1202 ἡμέτερα κέρδη.] Bergler quotes from a French comedy, 'Les sots sont ici bas pour nos menus plaisirs.'

1203 ἀριθμὸς, πρόβατ' ἀλλως.] Cf. Eur. *Troad.* 476, οὐκ ἀριθμὸν ἀλλως, ἀλλ' ὑπερτάτους Φρυγῶν, and Hor. *Ep.* I. 2, 25, 'Nos numerus sumus et fruges consumere nati.'

ἀμφορῆς νευηνησμένοι.] ματαλως κέ-
ραμοι σεσωρευμένοι, Suid. Cf. *Ecccl.* 838, τράπεξαι ... ἐπινευησμέναι. A heap of useless and (probably) empty wine-jars is what is meant; 'inutilis supellex,' Herm. Probably the appearance of the audience, as they sat close packed, suggested the phrase.

1206 Στρεψίαδες.] The Scholiast finds a joke in the irregular vocative for Στρεψίαδη: διέστρεψε τὴν κλητι-
κὴν καὶ ὡς ἄγρουκος ἐπτασεν.

1214—1302. First Pasias comes to get his money, then Amynias;

οὐδέποτέ γ', ἀλλὰ κρείττον ἦν εὐθὺς τότε 1215
it has been better at the inter-
view ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα, to have unblushingly said so! ὅτε τῶν ἐμαυτοῦ γ' ἔνεκα νυνὶ χρημάτων
Ἐλκω σε κλητεύσοντα, καὶ γενήσομαι
ἔχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.
ἀτὰρ οὐδέποτέ γε τὴν πατρίδα καταισχυνῶ
ξῶν, ἀλλὰ καλοῦμαι Στρεψιάδην

1220

ΣΤΡΕΨΙΑΔΗΣ

τίς οὐτοσὶ;

ΠΑΣΙΑΣ

ἐσ τὴν ἔνην τε καὶ νέαν.

ΣΤΡΕΨΙΑΔΗΣ

μαρτύρομαι,

ὅτι ἐσ δύ' εἰπεν ἡμέρας. τοῦ χρήματος;

ΠΑΣΙΑΣ

τῶν δώδεκα μνῶν, ἀς ἔλαβες ὀνούμενος γοινονεῖς in - buying
τὸν ψαρὸν ἵππον.

ΣΤΡΕΨΙΑΔΗΣ

ἵππον; οὐκ ἀκούετε,

ὅν πάντες ὑμεῖς ἔστε μισοῦνθ' ἵππικήν.

1225

ΠΑΣΙΑΣ

καὶ νὴ Διὸς ἀποδώσειν γ' ἐπώμνυς τοὺς θεούς.

ΣΤΡΕΨΙΑΔΗΣ

μὰ τὸν Διὸν οὐ γάρ πω τότ' ἔξηπίσταο

but both are put off, and laughed at as being unlettered and unphilosophical; Strepsiades fully trusting that, though he be sued at law, Phidippides will bring him off.

1216 ἀπερυθριάσαι.] I ought to have unblushingly and inexorably said 'No' at the time of lending, rather than come to have such a trouble now about getting back my money.

1218 σε κλ.] This is to the friend whom he was taking with him as witness to the serving of the summons.

1220 τὴν πατρίδα καταισχυνῶ.] As if it were an honour to be litigious. So in *Av.* 1451 the informer says, τὸ γένος οὐ καταισχυνῶ. παπ-πῶσ ὁ βίος συκοφαντεῖν ἔστι μοι.

1225 ψαρὸν.] τὸν ταχύν· ἢ τὸν τὸ χρῶμα τοιοῦτον, Schol. The horse was more likely to be described by his colour than by his fleetness; therefore the second sense given by the Scholiast seems right, especially as Aristotle uses the word ψαρὸς of colour.

1228 μὰ τὸν Διὸν οὐ γάρ.] The adjuration is to be connected with

Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον. *inexplicable.*

ΠΑΣΙΑΣ

νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διανοεῖ;

1230

ΣΤΡΕΨΙΑΔΗΣ

τί γάρ ἄλλ' ἀν ἀπολαύσαιμι τοῦ μαθήματος;

ΠΑΣΙΑΣ

καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεούς;

ΣΤΡΕΨΙΑΔΗΣ

ποίους θεούς;

ΠΑΣΙΑΣ

τὸν Δία, τὴν Ἐρμῆν, τὸν Ποσειδῶνα.

ΣΤΡΕΨΙΑΔΗΣ

νὴ Δία,

καν προσκαταθείην γ', ὥστ' ὄμόσαι, τριώβολον.

1235

ΠΑΣΙΑΣ

ἀπόλοιο τοίνυν ἔνεκ' ἀναιδείας ἔτι.

ΣΤΡΕΨΙΑΔΗΣ

ἀλσὶν διασμηχθεὶς ὄναιτ' ἀν ούτοσί.

ΠΑΣΙΑΣ

οἵμ' ως καταγελᾶς.

οὐ γὰρ, not to be referred to what Pasias had said. 'Ay, for my son Phidippides, by Jove, &c.' Walsh. Strepsiades has no objection to use colloquially the common oaths, though, as a philosopher, he does not hold them binding.

1233 πολούς θεούς.] Bekker reads ὦ ἀν κελεύσω γώ σε; ΣΤ. τοὺς πολούς θεούς; 'Will you deny the debt on your oath by the gods, going into court whithersoever I bid you? S. By what gods?' But MS. Rav. has simply πολούς θεούς, and a monometer like this occurs in the dialogue in *Ach.* 407. One objection raised to this reading is that πολούς θεούς; without the article, is a contemptuous sneer, and needs no answer: cf. *Ach.* 62. This is certainly true ge-

nerally: but though such a question is often in contempt and ridicule, it would be unreasonable to say that it must never have an answer. And though Strepsiades might mean it simply in contempt, Pasias, being unaccustomed to hear the gods scoffed at, might choose to answer it as a question.

1235 προσκαταθείην.] He would pay, besides the usual πρωτανέα, a three-obol piece for the privilege of swearing, and thus shewing his contempt for the gods.

1237 ἀλσὶν, κ. τ. λ.] Pasias was apparently corpulent: he would therefore make a good wine-skin. Such skins were dressed with salt to soften and stretch them; or, as some say, to keep them sweet. Cf. *Ach.* 1002,

ΣΤΡΕΨΙΑΔΗΣ

ἔξ χόας χωρήσεται. *fr. Xoos. Xoos. L. sub inv.*

ΠΑΣΙΑΣ

οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς
ἔμου καταπροίξει.

ΣΤΡΕΨΙΑΔΗΣ

θαυμασίως ἥσθην θεοῖς,

1240

καὶ Ζεὺς γέλοιος ὀμινύμενος τοῦς εἰδόσιν.

ΠΑΣΙΑΣ

ἡ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.
ἀλλ’ εἴτ’ ἀποδώσεις μοι τὰ χρήματ’ εἴτε μὴ,
ἀπόπεμψον ἀποκρινάμενος.

ΣΤΡΕΨΙΑΔΗΣ

ἔχε νυν ἥσυχος.

ἔγω γὰρ αὐτίκ’ ἀποκρινοῦμαι σοι σαφῶς.

1245

ΠΑΣΙΑΣ

τι σοι δοκεῖ δράσειν; ἀποδώσειν σοι δοκεῖ;

ΣΤΡΕΨΙΑΔΗΣ

ποῦ σθ’ οὗτος ἀπαιτῶν με τάργύριον; λέγε,
τουτὶ τί ἔστι;

ΠΑΣΙΑΣ

τοῦθ’ ὁ τι ἔστι; κάρδοπος.

ΣΤΡΕΨΙΑΔΗΣ

ἔπειτ’ ἀπαιτεῖς τάργύριον τοιοῦτος ὡν;

where a similar joke is made on Ctesiphon.

1238 *ἔξ χόας χωρήσεται.*] ἀν σμη-
χθῆ πλέον χωρήσει ωσπερ λήκυθος ἡ
ἀσκός. Schol.

1240 ἥσθην.] Cf. above, v. 174.
The Scholiast gives as παρεπιγραφή
(stage-direction) γελῶν τοιτό φῆσιν.

1246 ἀποδώσειν σοι δοκεῖ;] This
is said by Pasias to the κλητήρ, while
Strepsiades is away. To make the

κλητήρ speak, and affirm ἀπ. μοι
δοκεῖ, as Dindorf has it, seems rather tame. The MSS. vary: μοι
MS. Rav., σοι in the rest. While
Pasias and his friend are talking,
Strepsiades goes in, and brings out
a kneading-trough.

1249 *ἔπειτ’ ἀπαιτεῖς.*] ‘And then,
after that, having shewn yourself so
foolish as that proves you to be, do
you yet ask, &c.? This use of *ἔπειτα*

οὐκ ἀν ἀποδοίην οὐδὲ ἀν ὀβολὸν οὐδενὶ,
ὅστις καλέσειε κάρδοπον τὴν καρδόπην.

ΠΑΣΙΑΣ

οὐκ ἄρ' ἀποδώσεις; *You won't pay me then*

ΣΤΡΕΨΙΑΔΗΣ

οὐχ, ὅσον γέ μ' εἰδέναι. *not if you know it.*
οὐκοῦν ἀνύσας τι θάττον ἀπολιταργεῖς
ἀπὸ τῆς θύρας;

ΠΑΣΙΑΣ

ἄπειμι, καὶ τοῦτ' ἵσθ', ὅτι
θήσω πρυτανεῖ, ἢ μηκέτι ξώην ἐγώ. *Ε. Σω.*

ΣΤΡΕΨΙΑΔΗΣ

καὶ προσαπολεῖς ἄρ' αὐτὰ πρὸς τὰς δώδεκα.
καίτοι σε τοῦτο γ' οὐχὶ βούλομαι παθεῖν,
ότιη κάλεσας εὐηθικῶς τὴν κάρδοπον.

ΑΜΤΝΙΑΣ

ἰώ μοί μοι.

ΣΤΡΕΨΙΑΔΗΣ

ἔα.

τίς ούτοσί ποτ' ἔσθ' ὁ θρηνῶν; οὐ τί που

is rather common in Aristophanes: sometimes it is *κάπειτα*, as in *Ach.* 126, *κάπειτ* ἐγώ δῆτ' ἐνθαδὶ στραγγένομαι. Cf. also *Ach.* 498. It becomes almost =δως: no doubt the tone of the voice shewed that the 'after that' was meant to imply 'and in spite of that.'

1252 ὅσον γέ μ' εἰδέναι.] ὡς νομίζω, ἐν ὅσῳ ἐν ἐμαυτῷ εἰμι καὶ οἶδά τι. Schol.

1253 ἀπολιταργεῖς.] The simple word *λιταργίζειν* is used in *Pac.* 561, where the Scholiast explains it by συντόμως δραμεῖν, deriving it from λίαν and ἀργὸς=ταχύς. Here the Scholiast says λιταργισμούς ἐκάλουν τὰ σκιρτήματα.

1255 θήσω πρυτανεῖ.] Equivalent to 'I will prosecute you.'

1258 τὴν κάρδοπον.] The article

here does not seem wanted for the sense 'You foolishly said κάρδοπος (when you should have said καρδόπη). If we read καρδόπη, it would mean 'You foolishly misnamed the καρδόπη,' viz. in calling it κάρδοπος. All editors, however, retain κάρδοπον: and it may perhaps be rendered, 'You foolishly called (what I have here) τὴν κάρδοπον,' a contradiction, since -ην is fem. -ον masc. But v. 1251 supports τὴν καρδόπην here; which Schutz would read.

1259 ιώ μοί μοι.] Amynias enters, another money-lender, 'limping and leading a pair of horses attached to a broken chariot,' as Walsh thinks. At all events he pours forth his grief for his losses in the horse line by tragic lamentations, as for a fall.

τῶν Καρκίνου τις δαιμόνων ἐφθέγγατο;

ΑΜΤΝΙΑΣ

τί δ' ὔστις εἰμὶ, τοῦτο βούλεσθ' εἰδέναι;
ἀνὴρ κακοδαίμων.

ΣΤΡΕΨΙΑΔΗΣ

κατὰ σεαυτόν νυν τρέπου.

ΑΜΤΝΙΑΣ

ῳ σκληρὲ δαῖμον, ὠ τύχαι θραυσάντυγες
ἴππων ἐμῶν ὠ Παλλὰς, ὡς μ' ἀπώλεσας.

1265

ΣΤΡΕΨΙΑΔΗΣ

τί δαί σε Τληπόλεμός ποτ' εἴργασται κακόν;

ΑΜΤΝΙΑΣ

μὴ σκῶπτέ μ', ὠ τᾶν, ἀλλά μοι τὰ χρήματα
τὸν νιὸν ἀποδοῦναι κέλευσον ἄλαβεν,
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

ΣΤΡΕΨΙΑΔΗΣ

τὰ ποῖα ταῦτα χρήμαθ';

• ΑΜΤΝΙΑΣ

ἀδανείσατο.

1270

ΣΤΡΕΨΙΑΔΗΣ

κακῶς ἄρ' ὅντως εἶχες, ὡς γ' ἐμοὶ δοκεῖς.

1261 Καρκίνου δαιμόνων.] For Καρκίνου παλῶν, Schol. Carcinus had three sons, Xenocles, Xenotimus, Demotimus. The two last were dancers (cf. *Vesp.* 1500—1514), the first a bad tragic poet (cf. *Pac.* 781—795). Amynias' cries remind Strep-siades of those uttered by gods or heroes in Xenocles' plays: and perhaps this is the force of δαιμόνων, which does not seem very naturally to take the place of παλῶν in a verse. Others think Carcinus himself wrote tragedies: but the Scholiast refers the fragments in 1264, 1265 to Xenocles.

1263 ἀνὴρ, κ.τ.λ.] Cf. *Ach.* 1018, where the same line occurs.

1264, 5 ὠ σκληρὲ ... ἀπώλεσας.] Fragments from Xenocles: the last perhaps an exclamation of Licym-

nus, who was slain by Tlepolemus. Hence the question in the next line.

1269 ἄλλως τε μ. καὶ.] 'Especially when you see the sad plight I am in.' He had come in with outward and visible tokens of this. Cf. above, v. 1259 note.

1270 τὰ ποῖα.] 'What monies pray be these?' a question asked with some derision, but not in such utter ridicule of an absurdity as is generally expressed by ποῖος without the article, e.g. in *Ach.* 62, ποῖον βασιλέως; 109, ποῖας ἀχάνας; Cf. *Eq.* 32, and above, v. 1233.

1271 κακῶς ἄρ' ὅντως εἶχες.] 'Then you really were in a bad way' if you lent money to my son, for you have not much chance of getting it back.

ΑΜΤΝΙΑΣ

ἴππους ἐλαιώνων ἐξέπεσον νὴ τοὺς θεούς.

ΣΤΡΕΨΙΑΔΗΣ

τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών;

ΑΜΤΝΙΑΣ

ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις.

ΑΜΤΝΙΑΣ

τι δαι;

1275

ΣΤΡΕΨΙΑΔΗΣ

τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαι μοι δοκεῖς.

ΑΜΤΝΙΑΣ

σὺ δὲ νὴ τὸν Ἐρμῆν προσκεκλῆσθαι μοι δοκεῖς,
εἰ μὴ ποδώσεις τάργυριον.

ΣΤΡΕΨΙΑΔΗΣ

κάτειπέ νυν,

1272 *ἴππους* ἐ.] Amynias says this to explain the *κακοπραγία* mentioned in v. 1269; but it may refer also to his losses by lending money for horse-keeping, &c., to Phidippides.

1273 *ἀπ' ὄνου*.] Cf. Plat. *Legg.* p. 701 D, δεῖν φανεται ἔμοιγε οὖν περ ἵππον τὸν λόγον ἐκάστοτε ἀναλαμβάνειν, καὶ μὴ, καθάπερ ἀχάλινον κεκτημένον τὸ στόμα, βίᾳ ὑπὸ τοῦ λόγου φερόμενον κατὰ τὴν παροιμιαν ἀπό τινος ὄνου πεσεῖν. 'To be thrown by an ass' was then a proverbial expression, applied to those who could not sit an ass, much less a horse. A pun on *ἀπὸ νῦ* is generally thought to be meant. Hermann doubts this. There seems a reference to this phrase in the similar line of *Ψεψ.* 1370, τι ταῦτα ληρεῖς ὥσπερ ἀπὸ τύμβου πεσών;

1276 *τὸν ἐγκ., κ.τ.λ.*] Amynias, by his manner of entry and speech,

perhaps warrants Strepsiades' charge of being rather foolish and cracked. This crack Strepsiades supposes him to have got by his fall.

1277 *προσκεκλῆσθαι μοι δοκεῖς.*] So MS. *Rav.* which seems preferable because of the homoeoteleuton. Walsh doubts whether *προσκεκλῆσθαι δοκεῖς* is correct for *προσκεκλῆσθμενος δοκεῖς*. But ἔρειν ἔοικας οὐδὲν (Aesch. *Prom.* *Vinc.* 984) seems exactly the same construction. Yet the perf. infin. seems best. 'S. You are, methinks, a trifle cracked. A. And you, methinks, a trifle summoned.'

1278 *μὴ ποδώσεις.*] It seems preferable to write it thus by aphaeresis. The long vowel must, I think, have had the greater share in the sound uttered, and the short one have been nearly, if not quite, lost. Cf. Jebb's *Electr.* note on v. 314, and note above at v. 988.

πότερα νομίζεις καινὸν ἀεὶ τὸν Δία
ὑειν ὑδωρ ἐκάστοτ', ἢ τὸν ἥλιον
ἔλκειν κάτωθεν ταῦτο τοῦθ' ὑδωρ πάλιν;

ΑΜΤΝΙΑΣ

οὐκ οἶδ' ἔγωγ' ὅπότερον, οὐδέ μοι μέλει.

ΣΤΡΕΨΙΑΔΗΣ

πῶς οὖν ἀπολαβεῖν τάργυριον δίκαιος εἰ,
εἰ μηδὲν οἰσθα τῶν μετεώρων πραγμάτων;

ΑΜΤΝΙΑΣ

ἀλλ' εἰ σπανίζεις, τάργυριον μοι τὸν τόκον
ἀπόδοτε.

1285

ΣΤΡΕΨΙΑΔΗΣ

τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον;

ΑΜΤΝΙΑΣ

τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ημέραν
πλέον πλέον τάργυριον ἀεὶ γίγνεται,
ὑπορρέοντος τοῦ χρόνου;

ΣΤΡΕΨΙΑΔΗΣ

καλῶς λέγεις.

τί δῆτα; τὴν θάλατταν ἔσθ' ὅτι πλείονα
νυνὶ νομίζεις ἢ πρὸ τοῦ;

1290

ΑΜΤΝΙΑΣ

μὰ Δι', ἄλλ' ἵσην.

1284 μετεώρων.] Cf. vv. 228,
333.

1286 ἀπόδοτε.] Addressed to both
Strepsiades and his son. ἀπόδοτε
for ἀπόδος γε is received by Dindorf
in his notes, from MSS. R. V.

1286 τόκος.] He pretends not
to understand the technical sense of
τόκος, but to take it in the sense of
'offspring.' In Shakspeare's *Merchant of Venice*, Act 1. Sc. 3, Shy-
lock shews at some length how there
is a kind of 'breed of barren metal:'
and to Antonio's question 'Is your
gold and silver ewes and rams?' re-
plies, 'I cannot tell: I make it breed
as fast.'

1287 τι δ' ἄλλο γ' ἢ...γίγνεται.]
'What else does the money do than
become, &c.' Strepsiades in asking
τι ἔσθ' ὁ τόκος had asked in effect,
πῶς τάργυριον τίκτει; 'in what sense
does money breed an issue or off-
spring?'

1289 καλῶς λέγεις.] 'Very well
put.' This he says, not as approv-
ing the gradual increase of the mon-
ey, but merely the way in which it
was described.

1291 τοῦν.] Cf. Lucr. vi. 608.
Principio mare mirantur non red-
dere majus Naturam quo sit tantus
decursus aquarum; Omnia quo ve-
niant ex omni flumina parte.

οὐ γὰρ δίκαιον πλείον' εἶναι.

ΣΤΡΕΨΙΑΔΗΣ

κατὰ πῶς

αὕτη μὲν, ὡς κακόδαιμον, οὐδὲν γίγνεται
ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ
ζητεῖς ποιῆσαι τάργυριον πλεῖον τὸ σόν;
οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας;
φέρε μοι τὸ κέντρον.

1295

ΑΜΤΝΙΑΣ
ταῦτ' ἐγὼ μαρτύρομαι.

ΣΤΡΕΨΙΑΔΗΣ

ὕπαγε, τί μέλλεις; οὐκ ἐλᾶς, ὡς σαμφόρα; *τη νόβη στάσι*

ΑΜΤΝΙΑΣ

ταῦτ' οὐχ ἵβρις δῆτ' ἐστίν;

ΣΤΡΕΨΙΑΔΗΣ

touch you up in the rear ἄξεις; ἐπιαλῶ
κεντῶν ἵπο τὸν πρωκτὸν σε τὸν σειραφόρον. *in trace horse.*
exclamation φεύγεις; ἐμελλόν σ' ἄρα κινήσειν ἐγὼ
αὐτοῖς τροχοῖς τοῖς σοῦσι καὶ ξυνωρίσιν.
τὸν παλαιγνη λρονος *λυτοσι συρραχοει.* *λυτη συν φερμη.*
ΧΟΡΟΣ

οἶν τὸ πραγμάτων ἐρᾶν φλαύρων ὁ γὰρ

γέρων ὡδ' ἔξαρθεις *επιστρέψας την παιδινην φυγαρενην.*
επιστρέψας την παιδινην φυγαρενην.

1296 ἀποδιώξει.] Elmsley thus corrects ἀποδιώξεις to the stricter Attic form: cf. *Eq.* 368, 969. So φορήσομαι is the true form from φορεῖν. Cf. *Vesp.* 814, *Ach.* 278. That γρύξει for γρύξεις is right in *Eq.* 294 (where see note) is not certain; there is no instance of the 1st person in Aristophanes, and the comic fragment referred to by L. and S. is perhaps not decisive.

1298 οὐκ ἐλᾶς, ὡς σαμφόρα;) A phrase repeated from *Eq.* 603. The σαμφόρας is here the σειραφόρος: see note on v. 122, οὐθ' ὁ ὄγυιος οὐθ' ὁ σαμφόρας. Amyntas himself is touched up, and addressed as a horse.

1299 ἐπιαλῶ.] This is certainly future from ἐπιαλλέν (*ἐπι*, *λάλλειν*); 'to send upon, lay on.' Lat. 'immittere, injicere.' Whether φαλαύμεν and φιαλεῖς (*Pac.* 432, *Vesp.* 1348) are from the same origin is a question.

1301 ἐμελλόν σ' ἄρα.] Cf. *Ach.* 37, *Vesp.* 460. *Σοφ.* 278.

1303—1320. The Chorus prophesy that the old man will be punished for his wish to defraud his creditors, and will find his son's clever speaking and sophistical powers turned to his own hurt.

1304 ἔξαρθεις.] The MSS. have ἐρασθεῖς here, ἔξητει and ἐπεξήτει in

1326] *to keep back f. a person what is his due.* ΝΕΦΕΛΑΙ.

137

ἀποστερῆσαι βούλεται

1305

τὰ χρήματ' ἀδανείσατο·

κούκ ἔσθ' ὅπως οὐ τήμερον

λήψεται τι πρᾶγμ', ὃ τοῦ-

τον ποιήσει τὸν σοφιστὴν*

* ὃν πανουργεῖν ἥρξατ', ἔξαιφνης λαβεῖν κακόν τι. 1310

οἷμαι γὰρ αὐτὸν αὐτίχ' εύρήσειν ὅπερ

πάλαι ποτ' ἔζητει,

εἶναι τὸν νιὸν δεινόν *οἰ*

γνώμας ἐναντίας λέγειν

τοῖσιν δικαίους, ὥστε νι-

κᾶν ἅπαντας οἶσπερ ἀν

ξυγγένηται, καν λέγη παμπόνηρ'.

ἴσως δ' ίσως βουλήσεται κάφωνον αὐτὸν εἶναι. 1320

1315

ἰοὺ ἰού.

ῳ γείτονες καὶ ξυγγενεῖς καὶ δημόται,

ἀμυνάθετέ μοι τυπτομένω πάσῃ τέχνῃ.

οἷμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.

ῳ μιαρὲ, τύπτεις τὸν πατέρα;

ΣΤΡΕΨΙΑΔΗΣ

ΦΕΙΔΙΠΠΙΔΗΣ

φήμ', ὡ πάτερ.

1325

ΣΤΡΕΨΙΑΔΗΣ

ορᾶθ' ὁμολογοῦνθ' ὅτι με τύπτει.

the corresponding place, v. 1312.

Dindorf altered the latter to ἐπέξει,

Reisig the former to ἐξαρθέις. ἐπέ-

ξει is a curious word to admit on

conjecture in the sense of 'was hot

after, was ardently desiring?' and

ἐρασθέις is tautological after ἐρᾶν,

and rather wants a case after it.

ούρασθέις, Herm.

1309 ὃν.] Reisig's supplementary 1309 ὃν άνθ' suits sense and metre. Dindorf in his note accepts it as probable: Meineke admits it into the text.

1314 γνώμας ἐν.] Like those of the ἀδικος λόγος: cf. above, v. 1037, ἅπαντα ταῦτ' ἐναντίαις γνώμαισι συν-

ταράξαι.

1321—1390. Strepsiades enters, beaten by Phidippides; who, so far from being ashamed, offers to prove that he is in the right. The case is laid before the Chorus: the son had been asked to sing a song of Simonides, or repeat some Aeschylus: he refused, and chose Euripides instead; about him they first came to words, and then to blows. Phidippides says that it is quite fair: his father reproaches him with ingratitude.

1323 ἀμυνάθετε...πάσῃ τέχνῃ.] So in *Thesm.* 65, 'Αγάθωνά μοι δεῦρ' ἐκκάλεσον πάσῃ τέχνῃ. Cf. *Eccl.* 366.

νέ. διακελεύονται. *they exhort one another.*

ΦΕΙΔΙΠΠΙΔΗΣ

καὶ μάλα. *of course I do*

ΣΤΡΕΨΙΑΔΗΣ

ῳ μιαρὲ καὶ πατραλοῦα καὶ τοιχωρύχε.

ΦΕΙΔΙΠΠΙΔΗΣ

Let me here that you are more fit
αὐθίς με ταῦτα ταῦτα καὶ πλειω λέγε.

ἄρ' οἰσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά;

ΣΤΡΕΨΙΑΔΗΣ

I like good and abus
ῳ λακκόπρωκτε.

ΦΕΙΔΙΠΠΙΔΗΣ

πάττε πολλοῖς τοῖς ρόδοις.

ΣΤΡΕΨΙΑΔΗΣ

τὸν πατέρα τύπτεις;

ΦΕΙΔΙΠΠΙΔΗΣ

καποφανῶ γε νὴ Δία

ώς ἐν δίκῃ σ' ἔτυπτον.

ΣΤΡΕΨΙΑΔΗΣ

ῳ μιαρώτατε,

καὶ πῶς γένοιτ' ἀν πατέρα τύπτειν ἐν δίκῃ;

πῶς καὶ νιν ἀξίηται; οὐδὲν μενεῖται;

ΦΕΙΔΙΠΠΙΔΗΣ

ἔγωγ' ἀποδεῖξω, καὶ σε νικήσω λέγων.

ΣΤΡΕΨΙΑΔΗΣ

τουτὶ σὺ νικήσεις;

ΦΕΙΔΙΠΠΙΔΗΣ

πολύ γε καὶ ρᾳδίως.

έλοῦ δ' ὄπότερον τοῦ λόγουν βούλει λέγειν.

ΣΤΡΕΨΙΑΔΗΣ

ποίου λόγαν; *what arguments d'you mean.*

1327 ὠ μιαρὲ, κ.τ.λ.] The father abuses the son much as the Just Cause did the Unjust. Cf. vv. 909—14; and the abuse is, in the same way, taken as a compliment.

1330 ρόδοις.] So above, v. 910, ἔδα μὲν εἰρηκας.

1337 ποίου λόγαν;] An instance of a question asked by ποῖος, to which yet an answer is given. Cf. above note on v. 1233. There is however, no doubt, indignation and astonishment in Strepsiades' ποίου λόγουν.

ΦΕΙΔΙΠΠΙΔΗΣ

τὸν κρείττον', ἢ τὸν ἥττονα;

ΣΤΡΕΨΙΑΔΗΣ

ἔδιδαξάμην *λανγή* μέντοι σε νὴ Δί', ὡς μέλε,
τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτα γε
μέλλεις ἀναπείσειν, ώς δίκαιον καὶ καλὸν
τὸν πατέρα τύπτεσθ' ἔστιν ὑπὸ τῶν νιέων.

1340

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλλ' οἴομαι μέντοι σ' ἀναπείσειν, ὥστε γε
οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.

ΣΤΡΕΨΙΑΔΗΣ

καὶ μὴν ὅ τι καὶ λέξεις ἀκοῦσαι βούλομαι.

ΧΟΡΟΣ

σὸν ἔργον, ὡς πρεσβῦτα, φροντίζειν ὅπη
τὸν ἄνδρα κρατήσεις,
ώς οὗτος, εἰ μή τῳ πεποιίθειν, οὐκ ἀν ἦν
οὔτως ἀκόλαστος.

1345

ἀλλ' ἔσθ' ὅτῳ θρασύνεται^{2. C. 1.}
δῆλόν γε τάνθρωπου στι τὸ λῆμα.
ἀλλ' ἔξ ὅτου τὸ πρῶτον ἥρξαθ' ἡ μάχη γενέσθαι
ἥδη λέγειν χρὶ πρὸς χορόν πάντως δὲ τοῦτο δράσεις.

1350

ΣΤΡΕΨΙΑΔΗΣ

καὶ μὴν ὅθεν γε πρῶτον ἥρξάμεσθα λοιδορεῖσθαι

1338 ἔδιδαξάμην.] The aorist here is as the pres. mid. in the *Medea*, v. 297, not as in Soph. *Ant.* 356: cf. note on v. 111. The force of *μέντοι νὴ Δί'* is 'I have *indeed* got you taught to gainsay justice, beyond what I intended, if &c.' Walsh's expletives give the spirit of it: 'I've had you taught, confound ye, with a vengeance, To argue against justice.'

1342—3. The son promises to prove his case even to his father's satisfaction, exactly as the Unjust Cause did.

1344 καὶ λέξεις.] καὶ serves to emphasize the verb, and would in English be expressed by an em-

phasis on the auxiliary 'what in the world you *will* say.'

1345—52. The antistrophe is 1391—98.

1349—50 δῆλόν γε...λῆμα.] This is Hermann's correction. The antistrophe, and the metre of these three couplets (an iambic line followed by |—---|) shew what is wanted in quantity. Bentley made it δῆλόν γε τοι λῆμ' ἔστι τὸ τάνθρος. Dindorf leaves the text imperfect, thinking that words have been lost after θρασύνεται to complete the iambic, and that the second line may have been δῆλον δὲ τὸ λῆμα, and that ἔστιν ἀνθρ. should be struck out.

ἐγὼ φράσω. 'πειδὴ γὰρ εἰστιώμεθ', ὡσπερ ἵστε,
πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ κέλευσα 1355
ἀσαι Σιμωνίδου μέλος, τὸν κριὸν, ὡς ἐπέχθη.
ὅ δὲ εὐθέως ἀρχαῖον εἶναι "φασκε τὸ κιθαρίζειν
ἀδειν τε πίνονθ', ὡσπερεὶ κάχρυς γυναικ' ἀλοῦσαν.
over the wine.

ΦΕΙΔΙΠΠΙΔΗΣ

οὐ γὰρ τότε εὐθὺς χρῆν σε τύπτεσθαι τε καὶ πατεῖσθαι,
ἀδειν κελεύονθ', ὡσπερεὶ τέττιγας ἐστιώντα; 1360
not soious for much singing, a little appetite.

ΣΤΡΕΨΙΑΔΗΣ

τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἴάπερ νῦν,
καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητήν.
κάγω μόλις μὲν, ἀλλ' ὅμως ἡνεσχόμην τὸ πρῶτον·
ἔπειτα δὲ ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
ἐγὼ γὰρ Αἰσχύλον λέξαι τί μοι καθ' οὗτος εὐθὺς εἰπεν, 1365
ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς

1355 **λύραν λαβόντ'**.] At banquets the entertainer made the lyre pass round, and called on each of the company in turn for a song. Schol. For such *scolia*, or drinking-songs, cf. *Vesp.* 1222, &c.

1356 **κριὸν**.] The Scholiast gives two lines of this: ἐπέξειθ' ὁ κριὸς
οὐκ ἀεκέως ἐλθὼν εἰς δένδρων ἀγλαὸν
Διὸς τέμενος. It appears that Crius was an Aeginetan wrestler, and for him this ode was written. Meineke writes Κρῖος; but it is not plain how an ode of praise to Crius could begin thus, stating how the hero ἐπεχθη
or ἐπέξειθο. Perhaps it began with a legend about a ram's shearing, which later on in the song was in some way to be connected with the victor or his family. Herodotus mentions a Crius of Aegina (vi. 50). It is however likely that no reference to a man Crius was thought of here by Strepsiades.

1357 **κιθαρίζειν**.] The κιθάρα and λύρα are here identified.

1358 **κάχρυς γυναικίς ἀλοῦσταν**.] An ἐπιμύλιος ωδὴ is quoted from Plutarch: ἀλεῖ, μύλα, ἀλεῖ· καὶ γὰρ Πιττακὸς ἀλεῖ, μεγάλας Μιτυλάνας βασιλεύων. This Plutarch explains

by making out Pittacus an amateur miller; others think that Pittacus 'ground' his people by tyranny.

1359 **τε τύπτεσθαι τε.**] Bentley's correction. σέ γ' ἀρα τύπτεσθαι καὶ, vulg. Meineke's ἀρόττεσθαι is neat. ἔξαράττω is used in v. 1373, but of words, not blows.

1360 **τέττιγας**.] Homer's aged councillors are τεττίγεσσιν ἑοικότες
οὔτε καθ' ὑλην δενδρέω ἐφεξέμενοι
ὅτα λειρίεσσαν ιεῖσιν. *Il. γ. 151.* Indefatigable singers were the cicadas, and proverbial also for eating and drinking hardly anything; the reverse of which guests should be expected to do.

1364 **ἀλλά.**] 'At least,' or 'yet still,' and so in v. 1369. There is an ellipse of a conditional phrase: 'I bade him, if he would not do that (sing Simonides), yet at least &c.'

μυρρίνην λαβόντα.] It was the custom for those who sang 'scolia' to hold a branch of myrtle or bay the while.

1366 **ἐγὼ γάρ.**] Dindorf suspects this line: Bergk omits it: Schutz would place it after μυρρ. λαβ. in a parenthesis (which transposition Hermann justly rejects); Fritzsche

ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνοποιόν; *τραχεῖς πράγματα* *break. jaw words.*
 κάνταῦθα πῶς οἰεσθέ μου τὴν καρδίαν ὀρεχθεῖν;
 ὅμως δὲ τὸν θυμὸν δακὼν ἔφην, σὺ δὲ ἀλλὰ τούτων
 λέξον τι τῶν *νεωτέρων*, ἄττ' ἐστὶ τὰ σοφὰ ταῦτα. 1370
 ὁ δὲ εὐθὺς ἦσ' Εὐριπίδου ρῆσίν τιν', ὡς ἐβίνει
 ἀδελφὸς, ὀλεξίκακε, τὴν ὁμομητρίαν ἀδελφήν. *αλεξίκακε*
 κάγῳ οὐκέτ' ἔξηνεσχόμην, ἀλλ' εὐθὺς ἔξαράττω
 πολλοῖς κακοῖς καἰσχροῖσι· κατ' ἐντεῦθεν, οὖν εἰκὸς, *εἰθεντεῦθεν*
 ἔπος πρὸς ἔπος ἡρειδόμεσθ'. εἰθ' οὗτος ἐπαναπηδᾶ, 1375
 καπτεῖτ' ἔφλα με κασπόδει καπνιγε καπέτριβεν.

ΦΕΙΔΙΠΠΙΔΗΣ

οὐκον δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖ,
 σοφώτατον;

ΣΤΡΕΨΙΑΔΗΣ

σοφώτατόν γ' ἐκεῖνον, ὡς τί σ' εἴπω;

after v. 1368. These attempts to give the line to Strepsiades go on the supposition that *πρῶτον ἐν ποιηταῖς* should mean, 'best among the poets.' But there appears to be no objection to taking the text as it is. The father bade his son repeat some Aeschylus; who then said, 'Aeschylus! No, for I think Aeschylus above all other poets is &c.' The elliptical use of *γάρ* is common enough, and for *πρῶτος* thus used of priority in evil, cf. *Eg. v. 6*, *πρῶτος Παφλαγύνων*, and *Eg. 327*, *πρῶτος ὅμην*.

1367 ἀξύστατον.] οὐ συνεστῶτα οὐδὲ πυκνόν· ἀλλ' ἀραιδὸν ἐν τῇ ποιήσει καὶ κομπώδῃ; ἦ ἀδιάθετον, ἦ ἀπιθάνως συντιθέντα, *Suidas*. One glossary adds, τὰ γάρ ῥῆματα Αἰσχύλου φαντασταὶ μὲν ἔχει, βασανίζομενα δὲ οὐδεμίλαν ἔχει πραγματελαν. Aeschylus is loud sounding and striking to the ear, but not practical, terse, and logical: 'loose, rambling, incoherent,' would perhaps nearly represent *ἀξύστατος*. His grammatical 'anacolutha' and irregularities (which are frequent) would come under the term *ἀξ.* and would offend a taste formed on Euripides. Euripides brings him to book for

his shortcomings in *Ran. 1119*, &c.

στόμφακα.] In *Vesp. 721 στομφάξειν* is used. *στόμφος* is used by Longinus=Lat. *ampullae*: he says ἐν τραχωδίᾳ, πράγματι δγκηρῷ φύσει καὶ ἐπιδεχομένῳ στόμφον.

κρημνοποιόν.] Cf. *Ran. 929*, ρήμαθ', *ἰππόκρημνα*. In much the same sense Cleon (*Eg. 628*) is described as *κρημνοῦς ἐρείπων*.

1368 ὀρεχθεῖν.] According to the Scholiast this word is of sound (see Hom. *Il. ψ. 30*), and connected with *ροχθεῖν*. Later etymologists take it from *ὅρεγματι*. It seems here to mean, 'to be ready to burst with indignation,' which might be either from the sense of 'stretching,' or 'panting,' 'throbbing.'

1372 ἀδελφὸς... ἀδελφήν.] τὴν Καναχήν ὁ Μακαρεύς, Schol. This was in the *Aeolus* of Euripides. ὀλεξίκακε is thrown in parenthetically: *ἀλεξίκακος* is an epithet specially of Hercules.

1375 ἡρειδόμεσθ'.] The active *ἐρείδειν* is thus used in *Eg. 627*, *Ran. 914*. Here there is an exchange of wordy blows, therefore the middle is natural. The Scholiast on *Rac. 25* says: *ἐρείδειν φασιν οἱ Ἀττικοὶ πᾶν ὄτιον συντόνως γινθμενον.*

ἀλλ' αῦθις αῦ τυπτήσομαι.

ΦΕΙΔΙΠΠΙΔΗΣ

νὴ τὸν Δλ', ἐν δίκῃ γε.

ΣΤΡΕΨΙΑΔΗΣ

καὶ πῶς δικαίως; ὅστις ὡναίσχυντέ σ' ἐξέθρεψα, 1380
αἰσθανόμενός σου πάντα τραυλίζοντος, ὅ τι νοοίης.
εὶ μέν γε βρῦν εἴποις, ἐγὼ γνοὺς ἀν πιεῦν ἐπέσχον·
μαμυᾶν δ' ἀν αἰτήσαντος ἥκον σοι φέρων ἀν ἄρτον·
κακκᾶν δ' ἀν οὐκ ἐφθης φράσαι, καγὼ λαβὼν θύραζε
ἐξέφερον ἀν καὶ προύσχυμην σε· σὺ δ' ἐμὲ νῦν ἀπάγχων
βοῶντα καὶ κεκραγόθ' ὅτι 1386

χεζητιώην, οὐχ ἔτλης

ἔξω ἔνεγκεν, ὡ μιαρὲ,

θύραζε μ', ἀλλὰ πινγόμενος

αὐτοῦ ποίησα κακκᾶν,

1390

ΧΟΡΟΣ

οῖμαί γε τῶν νεωτέρων τὰς καρδίας

πηδᾶν, ὅ τι λέξει.

εὶ γὰρ τοιαῦτά γ' οὗτος ἐξειργασμένος

λαλῶν ἀναπείσει

τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἀν

ἀλλ' οὐδ' ἐρεβίνθου.

1395

1379 τυπήσομαι.] Buttmann's correction for τυπτήσομαι.

1382 βρῦν.] The verb βρύλλεω (=βρῦν εἰπεῖν) occurs in *Eq. 1126*. μαμυᾶν the Scholiast explains by ἀσημος φωνὴ τῶν παιδίων λαλούντων: but here it expresses a definite want of something to eat.

1384 ἐφθης φράσαι.] Meineke follows Cobet's conjecture φράσας: just as in *Eq. 936*, with but one MS. he reads ἀλθῶν for ἀλθεῖν. See the note there. Thuc. III. 82, ὁ φθάσας θαρσῆσαι may be added as an instance of the construction, which is reasonable enough. There is an infinitive as well as a participle in Eur. *Med.* 1169, μόλις φθάνει θρόνουσιν ἐμπεσούσα μὴ χαμαλ πεσεῖν, 'hardly can she drop into a chair soon

enough to prevent falling.' This last passage is not unlike that in *Eq. 936*, where the participle, if expressed, would have been καταφαγῶν, 'that you might have eaten the fish soon enough to get to the assembly (before it broke up).'

1391-8. The Chorus think that old men are in a bad way if these modern notions are to prevail.

1392 πηδᾶν ὅ τι λέξει.] 'The striping's heart must leap to know what course he'll keep.' Walsh. With the use of πηδᾶν compare Virgil's 'exsultantiaque haurit corda pavor pulsans.'

1396 ἀλλ' οὐδ']. 'Nay not even.' Dobree parallels this rather rare use of ἀλλὰ from Dem. 1455, τῶν μὲν ὑμετέρων ψηφισμάτων ἀλλ' οὐδὲ μικρό-

σὸν ἔργον, ὡς καίνῶν ἐπῶν κινητὰ καὶ μοχλευτὰ,
πειθώ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕΙΔΙΠΠΙΔΗΣ

ώς ήδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὁμιλεῖν, *to be acquainted with*.
καὶ τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνασθαι. 1400
έγὼ γάρ ὅτε μὲν ἵππικῇ τὸν νοῦν μόνον προσεῖχον,
οὐδὲ ἀν τρί' εἰπεῖν ρήμαθ' οἶός τ' ή πρὶν ἔξαμαρτεῖν
νυνὶ δ' ἐπειδή μ' οὐτοσὶ τούτων ἔπανσεν αὐτὸς,
γνώμαις δὲ λεπτᾶς καὶ λόγοις ξύνειμι καὶ μερίμναις,
οἷμοι διδάξειν, ώς δίκαιον τὸν πατέρα κολάζειν. 1405

ΣΤΡΕΨΙΑΔΗΣ

ἴππευε τούνυν νὴ Δί', ώς ἔμοιγε κρεῦττον ἐστιν
ἴππων τρέφειν τέθριππον ή τυπτόμενον ἐπιτριβῆναι.

ΦΕΙΔΙΠΠΙΔΗΣ

ἐκεῖσε δ' ὅθεν ἀπέσχιστάς με τοῦ λόγου μέτειμι,
καὶ πρῶτ' ἐρήσομαι σε τουτί· παῦδά μ' ὅντ' ἔτυπτες;

ΣΤΡΕΨΙΑΔΗΣ

ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος.

τατὸν φροντίζουσιν, and from Atheneus and Lucian. To these passages Porson adds one from Dem. *Fals. Leg.* 352, ἀλλ' οὐδὲ μικρόν. And Shilleto in his note on that passage adds two or three more. The ellipse seems, 'I would give (I do not say no high price) but not even a pea.' For the sense Brunck quotes Plaut. *Mil.* II. 3, 45: 'Non ego nunc emam vitam tuam vitiosa nuce.'

1397 ἐπῶν κινητὰ καὶ μοχλευτὰ.] With reference, as Porson thinks, to Eur. *Med.* 1314, τι τούσδε κινεῖς κάναμοχλεύεις λόγους, for he supposes it originally to have been thus written; though τάσδε πύλας is in all MSS. and editions. Cf. Porson's note there. μοχλευτῆς we have had above, v. 568.

1401—1475. Phidippides argues that sons may justly beat fathers for their good: that the present habit of fathers beating sons is merely by law and convention: further that he will beat his mother too. Whereupon

Strepsiades, still more horrified, charges the Chorus with bringing him to this. They say it is his own fault, and that this is their way of teaching men to reverence the gods. He owns that he is rightly served, and determines to be revenged on Socrates and his school: but he cannot persuade his son to help him.

1401 τὸν νοῦν μόνον.] Others prefer μόνη, which many MSS. have, but placed before τὸν νοῦν. Hermann prefers μόνον, from MS. Rav., thinking the order could easily have become changed from the similarity in letters of τὸν νοῦν and μόνον.

1407 τυπτόμενον ἐπιτριβῆναι.] A tribrach here follows a daçtyl. This sequence appears as objectionable on the score of concurring short syllables, as the anapaest after the daçtyl or tribrach: cf. v. 663: but no notice is taken of it by commentators.

1410 εὐνοῶν. Being unwilling by sparing the rod to spoil the child.

ΦΕΙΔΙΠΠΙΔΗΣ

εἰπὲ δή μοι, 1410
 οὐ κάμέ σοι δίκαιον ἔστιν εὐνοεῖν δόμοις,
 τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ τύπτειν;
 πῶς γάρ τὸ μὲν σὸν σῶμα χρὴ πληγῶν ἀθῶν εἶναι,
 τούμὸν δὲ μή; καὶ μὴν ἔφυν ἐλεύθερός γε κάγω.
 κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς; 1415
 φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τούργον εἶναι
 ἐγὼ δέ γ' ἀντείποιμ' ἀν τὸν ὡς δὶς παῖδες οἱ γέροντες.
 εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἡ νέους τι κλάειν,
 ὅσφπερ ἔξαμαρτάνειν ἡττον δίκαιον αὐτούς.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν. 1420

ΦΕΙΔΙΠΠΙΔΗΣ

οὐκοῦν ἀνὴρ ὁ τὸν νόμον θεὶς τοῦτον ἦν τὸ πρῶτον,
 ὥσπερ σὺ κάγω, καὶ λέγων ἔπειθε τοὺς παλαιούς;
 ἡττον τι δῆτ' ἔξεστι κάμοὶ καινὸν αὖ τὸ λοιπὸν ^{τεκε their turn at}
 θεῖναι νόμον τοὺς νίέσιν, τοὺς πατέρας ^{τελεσθεντες} ^{τελεσθεντες} ἀντιτύπτειν; 1425
 ὅσας δὲ πληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆναι,
 ἀφίεμεν, καὶ δίδομεν αὐτοῖς προίκα συγκεκόφθαι.
 σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τἄλλα τὰ βοτὰ ταυτὶ,

1415 κλάουσι, κ.τ.λ.] Cf. Eur. *Alc.* 691, *χαίρεις ὄρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς*; a line quoted exactly in *Thesm.* 194.

1417 δὶς παῖδες,] In the Peleus of Sophocles (cf. *Eq.* 1099) is the line, *πάλιν γάρ αὖθις παῖς ὁ γηράσκων ἀνὴρ*. And Theopompus has *δὶς παῖδες οἱ γέροντες δρθῷ τῷ λόγῳ*: Plat. *Com.* ἄρ', ὡς ἔσικε δὶς γένοιτ' ἀν παῖς γέρων.

1419. They ought to know better and therefore have less excuse for going wrong.

1421 οὐκοῦν, κ.τ.λ.] Law is but that which a man has persuaded his fellows to ordain. Cf. Plat. *Rep.* II. p. 358, where Glaucon shews how, according to some, justice is but a matter of law and convention, adopted for convenience.

1424 ἀντιτύπτειν.] That sons henceforth beat their fathers instead of fathers their sons. Not 'return their blows,' for these were to be given in: the law was only to be prospective.

1426 συγκεκόφθαι.] Sc. ἡμᾶς, for συγκόπτειν takes accus. of the person beaten. Cf. Eur. *Cycl.* 228, *ῷμοι πυρέσσω συγκεκομένος τάλας*.

1427 ἀλεκτρυόνας.] Cocks were proverbially quarrelsome; but their quarrelling was not held in honour: cf. Aesch. *Eum.* 866, *ἐνοικίον δ' ὄρνιθος οὐ λέγω μάχην*; and Pindar (*Ol.* XII. 20) says that Ergoteles might have lived inglorious, *ἐνδομάχας ἄτ' ἀλέκτωρ*. This is therefore a severe hit at the φιλοδικία of the Athenians.

ώς τοὺς πατέρας ἀμύνεται· καίτοι τί διαφέρουσιν
ἡμῶν ἐκεῦνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν;

ΣΤΡΕΦΙΑΔΗΣ

τί δῆτ', ἐπειδὴ τοὺς ἀλέκτρυόνας ἀπαντα μιμεῖ, 1430
οὐκ ἐσθίεις καὶ τὴν κόπρον κάπι ἔύλου καθεύδεις; *roost.*

ΦΕΙΔΙΠΠΙΔΗΣ

οὐ ταυτὸν, ὡς τὰν, ἐστιν, οὐδ' ἀν Σωκράτει δοκοίν.

ΣΤΡΕΦΙΑΔΗΣ

πρὸς ταῦτα μὴ τύπτ· εἰ δὲ μὴ, σαυτόν ποτ' αἰτιάσει.
Therefore wth a iⁿ f^r. beating.

ΦΕΙΔΙΠΠΙΔΗΣ

καὶ πως;

ΣΤΡΕΦΙΑΔΗΣ

ἐπεὶ σὲ μὲν δίκαιος εἰμ' ἐγὼ κολάζειν,
σὺ δ', ἦν γένηται σοι, τὸν νιόν.

ΦΕΙΔΙΠΠΙΔΗΣ

ἡν δὲ μὴ γένηται, 1435
ματην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

ΣΤΡΕΦΙΑΔΗΣ

ἐμοὶ μὲν, ὄνδρες ἥλικες, δοκεῖ λέγειν δίκαια·
κάμουγε συγχωρεῦν δοκεῖ τούτοισι τάπιεική.
κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἦν μὴ δίκαια δρῶμεν.

ΦΕΙΔΙΠΠΙΔΗΣ

σκέψαι δὲ χάτέραν ἔτι γνώμην.

1428 τὸ διαφέρουσιν.] A bitter piece of satire this, to make the proposing of bills in parliament the distinction of man from beast: especially when we consider the contemptuous opinion which Aristophanes expresses of the bills generally voted on in the Athenian councils.

1431 ἐπὶ ξύλον.] 'On a perch,' which Theocritus calls *πέτρενρον*, *Idyll.* XIII. 13, ἐπ' αἴθαλοντι πετέρῳ.

1435 ἦν δὲ μὴ...τεθνήξεις.] Yes, but if I have no son, you will have the laugh on your side. Cf. *Ach.*

221, μὴ γὰρ ἐγχάνοι ποτε μηδὲ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνέας. *τεθνήξεις* for *vulg. τεθνήξει*, both here and in *Ach.* 590, seems right. *Ach.* 325, *τεθνήξων*, and *Aesch. Agam.* 1279, *τεθνήξομεν*, are undoubtedly instances of the active form. Elmsley thinks that in the older Attic they said *τεθνήξω*, in the later *τεθνήξομαι*, and assents to Dawes, who restores the active form everywhere in Aristophanes.

1438 συγχωρεῖν...τούτοισι τάπιεικῇ.] 'To grant to these younger men their fair claims.'

ΣΤΡΕΨΙΑΔΗΣ

ἀπὸ γὰρ ὀλοῦμαι. 1440

ΦΕΙΔΙΠΠΙΔΗΣ

καὶ μὴν ἵσως γ' οὐκ ἀχθέσει παθὼν ἢ νῦν πέπονθας.

ΣΤΡΕΨΙΑΔΗΣ

πῶς δή; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις.

ΦΕΙΔΙΠΠΙΔΗΣ

τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω.

ΣΤΡΕΨΙΑΔΗΣ *what, what sū?*

τοῦθ' ἔτερον αὖ μεῖζον κακόν.

ΦΕΙΔΙΠΠΙΔΗΣ

τί δ', ἦν ἔχων τὸν ἥττω 1445

λόγον σὲ νικήσω λέγων

τὴν μητέρ' ὡς τύπτειν χρεών;

ΣΤΡΕΨΙΑΔΗΣ

τί δ' ἄλλο γ'; ἦν ταυτὶ ποιῆσ,

οὐδέν σε κωλύσει σεαυ-

τὸν ἐμβαλεῖν ἐς τὸ βάραθρον

1450

μετὰ Σωκράτους

καὶ τὸν λόγον τὸν ἥττω.

ταυτὶ δὶ οὐμᾶς, ὡς Νεφέλαι, πέπονθ' ἔγω, *This is what I have come*
to you with. οὐμᾶς ἀναθεὶς ἄπαντα τάμα πράγματα.1440 ἀπὸ γὰρ ὀλοῦμαι.] 'No for 'twill be the death of me.' For a similar tmesis cf. *Ach.* 295, *κατά σε χώσομεν τοῖς λίθοις*, and above, v. 792.

1441 καὶ μὴν, κ.τ.λ.] Phidippides thinks that his father will not mind having been thus treated, when he hears that the wife, to whom he mainly owes his misfortunes, is to be beaten too.

1445 μεῖζον κακόν.] Strepsiades had been mystified into believing that after all there was something to be said for the sons against the fathers: but want of respect for a mo-

ther horrifies him. Probably (as Brunck says) there is reference to the curious doctrine set forth by Euripides in the *Orestes*, v. 552—4. However Aeschylus was the first to put this argument forward, in the mouth of Apollo, *Eum.* 658—666.

1448 τι δ' ἄλλο γ'; ἦν ταυτὶ.] Meincke's reading ἄλλο γ ἦ, ταῦτ' ἦν, from a conjecture of Kock's, is neat, but hardly necessary.

1450 βάραθρον.] Cf. *Eg.* 1362, ὅπας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ.1454 ἀναθεὶς.] Cf. *Thuc.* VIII. 82, οἱ δ' ἀκούσαντες...στρατηγόν τε

ΧΟΡΟΣ

αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος,
στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.

1455

ΣΤΡΕΨΙΑΔΗΣ

τί δῆτα ταῦτ' οὐ μοι τότ' ἡγορεύετε,
ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε;

ΧΟΡΟΣ

ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστοθ' ὅταν τινὰ
γνῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων,
ἔως ἂν αὐτὸν ἐμβάλωμεν ἐς κακὸν,
ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι.

1460

ΣΤΡΕΨΙΑΔΗΣ

ἄρμοι, πονηρά γ', ω Νεφέλαι, δίκαια δέ.
οὐ γάρ μ' ἔχρην τὰ χρήματα ἀδανεισάμην
ἀποστερεῖν. νῦν οὖν ὅπως, ω φίλτατε,
τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη
ἀπολεῖς, μετελθὼν οὐ σὲ κάμ' ἐξηπάτων.

1465

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.

ΣΤΡΕΨΙΑΔΗΣ

ναὶ ναὶ, καταιδέσθητι πατρῶον Δία.

ΦΕΙΔΙΠΠΙΔΗΣ

ἰδού γε Δία πατρῶον ὡς ἀρχαῖος εἰ.

αὐτὸν εὐθὺς εἶλοντο καὶ τὰ πράγματα
πάντα ἀντίθεσαν.

1455 στρέψας.] Cf. note on v. 434.

1457 ἐπήρετε.] Cf. note on v. 42, and ἔξαρθεις in v. 1304, if that be the reading.

1458 ὅταν τινά.] Some MSS. have ἀν τω' οὐν. Most editors take Porson's ὄντων' ἀν, which reads a little more smoothly, but does not seem necessary.

1463 τὰ χρηματαθ' ... ἀποστερεῖν.] Cf. above, v. 1305.

1466 μετελθὼν οὖ.] From the

MS. μετ' ἐμοῦ ἐλθὼν, μετ' ἐμοῦ γ' ἐλθὼν, this reading of Hermann's seems better than μετ' ἐμοῦ γ' ἐλθ'. ὅπως ἀπολεῖς is better without an imperative expressed, and this imperative is awkwardly placed between ἀπολεῖς and its object οὐ σὲ κάμ' εἰ. Meineke takes Hermann's reading, and has ων for οὖ, which is needless, as all the MSS. appear to have οὖ, and the sense is satisfactory.

1468 πατρῶον Δία.] Probably (as Porson shews on *Med.* 1314) this is a line of Euripides. The Athenians did not worship Zeus under the

Ζεὺς γάρ τις ἔστιν;

ΣΤΡΕΨΙΑΔΗΣ
ἔστιν.

ΦΕΙΔΙΠΠΙΔΗΣ

οὐκ ἔστ', οὐκ, ἐπεὶ
Δῆνος βασιλεύει, τὸν Δί' ἔξεληλακώς.

1470

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἔξελήλακ', ἀλλ' ἐγὼ τοῦτ' φόμην,
διὰ τουτοῦ τὸν δῆνον. οἵμοι δείλαιος,
ὅτε καὶ σὲ χυτρεοῦν ὅντα θεὸν ἡγησάμην.

ΦΕΙΔΙΠΠΙΔΗΣ

ηλ. ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα.

1475

ΣΤΡΕΨΙΑΔΗΣ

οἵμοι παρανοίας· ὡς ἐμαινόμην ἄρα,
ὅτ' ἔξεβαλλον τοὺς θεοὺς διὰ Σωκράτη.
ἀλλ', ὡς φίλ' Ἐρμῆ, μηδαμῶς θύμαινέ μοι,
μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε
ἔμοῦ παρανοήσαντος ἀδολεσχία.

1480

καὶ μοι γενοῦ ἔνυμβουλος, εἴτ' αὐτοὺς γραφὴν
διωκάθω γραψάμενος, εἴθ' ὅ τι σοι δοκεῖ.

title *πατρῶος*, but Apollo, the fabled father of Ion and the Ionian race. Cf. Plat. *Euthyd.* p. 302. But the tragic poets make their characters use the title: cf. Eur. *Electr.* 671, ὡς Ζεῦ πατρῷε καὶ τρόπαι ἔχθρῶν ἐμῶν. And Phidippides means perhaps by his answer to mock at the title as well as at the belief in the existence of Zeus at all.

1471 Δῆνος, κ.τ.λ.] The father's own words. Cf. above, v. 828.

1473 διὰ τουτοῦ τὸν δῆνον.] 'Because of this whirl,' meaning the perplexing worry of philosophy, which has turned his brain. Perhaps he put his hand to his head at *τουτοῦ*. *τουτοῦ τ. δ.* Mein. 'The whirl and worry caused by this man (Socrates)?'. The explanation of the Scholiast that *δῆνος* is a sort of

earthen jar, appears to me (as to Dindorf and Meineke) absurd. Probably the next line *ὅτε...ἡγησάμην* (of which there seems no other possible explanation) was added to explain *δῆνος* on this mistaken theory. Wieland suggests that there was an image of Apollo *Agyieus* before the Socratic school, and that this was so worn away as to resemble a jar of this kind.

1476—1510. Strepsiades, as his son will not help, sets to work with his servant to break up and burn the Contemplatory, despite the remonstrances of Socrates and his scholars. The Chorus look on and applaud.

1478 Ἐρμῆ.] Thieves used to address Hermes thus, when caught and about to be punished, asking him to help them. Schol.

ὅρθῶς παραινεῖς οὐκ ἔων δικορραφεῖν,
ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν
τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὥς Ξανθία,
κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων,
κάπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον
τὸ τέγος κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
ἔως ἂν αὐτοῦς ἐμβάλῃς τὴν οἰκίαν
ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην,
κάγω τιν' αὐτῶν τήμερον δοῦναι δίκην
ἐμοὶ ποιήσω, κεὶ σφόδρ' εἴσ' ἀλαζόνες.

1485

1490

ΜΑΘΗΤΗΣ Α.

ἰοὺς ιούς.

ΣΤΡΕΨΙΑΔΗΣ

σὸν ἔργον, ὥς δὰς, ἴέναι πολλὴν φλόγα.

ΜΑΘΗΤΗΣ Α.

ἄνθρωπε, τί ποιεῖς;

ΣΤΡΕΨΙΑΔΗΣ

ὅ τι ποιῶ; τί δ' ἄλλο γ' η
διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.

1495

ΜΑΘΗΤΗΣ Β.

οἴμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;

1483 ὅρθῶς παραινεῖς.] He pretends to hear Hermes directing him. So Trygaeus in the *Peace* (v. 661 sqq.) feigns to hear the goddess speak. And Brunck quotes from the *Menoechmi* of Plautus (Act v. 2. 87—118) a passage where Menaechmus, pretending madness, invents advice from Apollo: 'Ecce Apollo ex oraculo mi imperat Ut ego illic oculos exuram lampadibus ardentibus..... Pugnis men' vetas in hujus ore quicquam parcere, Ni jam ex meis oculis abscedat maxumam in malam cruncem? Faciam quod jubes Apollo.' And so for many more lines.

1485 Ξανθία.] A common name for a servant. Cf. Ach. 243, and the *Frogs*.

1489 ἐμβάλῃς τὴν οἰκίαν.] 'Bring their house about their ears.' So in

Ach. 510, καῦτοῖς ὁ Ποσειδῶν, ούπι
Τανάρῳ θέος, σείσας ἄπασιν ἐμβάλοι
τὰς οἰκίας.

1492 κεὶ σφόδρ' εἴσ' ἀλαζόνες.] 'For all they talk so big.' Cf. note on v. 853.

1496 διαλεπτολογοῦμαι.] 'I hold full subtle converse with your house-beams.' Probably with some remembrance of Socrates' answer at v. 229, τὴν φροντίδα λεπτὴν καταμίξας εἰς τὸν δμοιον ἀέρα. He means of course to say, though in absurd language, that he is burning the beams. 'Quia ignis est λεπτὸν res tenuis, et comminuit atque consumit materiem.' Bergler: and perhaps this is right. Strepsiades is then 'introducing the house-beams to a subtle element.' He had himself felt eager λεπτολογεῖν, above, v. 320.

ΣΤΡΕΨΙΑΔΗΣ

έκεινος οὐπερ θοιμάτιον εἰλήφατε.

ΜΑΘΗΤΗΣ Γ.

ἀπολεῖς ἀπολεῖς.

ΣΤΡΕΨΙΑΔΗΣ

τοῦτ' αὐτὸν γάρ καὶ βούλομαι,
ἢν οὐ σμινύῃ μοι μὴ προδῷ τὰς ἐλπίδας,
ἢ γὰρ πρότερόν πως ἐκτραχηλισθῶ πεσών.

1500

ΣΩΚΡΑΤΗΣ

οὗτος, τί ποιεῖς ἐτεὸν, οὐπὶ τοῦ τέγους;

ΣΤΡΕΨΙΑΔΗΣ

ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

ΣΩΚΡΑΤΗΣ

οἷμοι τάλας δεῖλαιος ἀποπνιγήσομαι.

ΧΑΙΡΕΦΩΝ

ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.

1505

ΣΤΡΕΨΙΑΔΗΣ

τι γάρ μαθόντ' ἐσ τοὺς θεοὺς ὑβρίζετε,
καὶ τῆς Σελήνης ἐσκοπεῖσθε τὴν ἔδραν;

1502 οὗτος, κ. τ. λ.] Socrates comes out last, having been engrossed in his studies before, and asks his question gravely and without the alarm which the scholars shew.

1503 ἀεροβατῶ.] His own words at v. 225.

1506 μαθόντ' ἐσ τ. θ. ὑβρίζετε.] The plural of the verb seems better on critical grounds than the dual. *ὑβρίζειν τινά* and *εἰς τινά* are both used; L. and S. think the latter the more Attic. If we keep the dual *μαθοντ'* it may yet stand with plural verbs. Meineke, as is his custom, rejects *μαθόντες* in favour of *παθόντες*, though only one MS. has this latter.

1507 ἐσκοπεῖσθε τὴν ἔδραν.] One

MS. has *ἔδρας*, which seems rather better to express 'positions' of the moon in the sky, the various quarters of the heavens in which it appears, and consequently its phases, &c. *ἔδραι* is used in plur. for the quarter of heaven where an omen appears. Cf. Aesch. *Agam.* 118, *παμπρέπτοις ἐν ἔδραισι*, compare *Prom.* *Vinc.* 492. But Socrates would of course examine the 'positions' with a view to astronomy rather than augury. The Scholiast explains *τὴν ἔδραν* rather differently, by *τὰς κινήσεις*, and by *ἐπὶ τινὶ διατηται καὶ διὰ τί καὶ πῶς μένει*, upon what the moon sits and rides, and why and how she remains steadfast.

ΧΟΡΟΣ

δίωκε, βάλλε, παῖς, πολλῶν οῦνεκα,
μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἡδίκουν. 1509
ἡγεῖσθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε τῆμερον ἡμῖν.

1508 δίωκε, βάλλε, κ.τ.λ.] This is better given to the Chorus than to Strepsiades.

1510 ἡμῖν.] Moeris quotes this line with *εἶναι*, noting the *εἶναι* as an Attic pleonasm, as in the phrase

ἐκῶν *εἶναι*. There is no doubt *τό γε τῆμερον εἶναι* would be good Attic: but there is nothing to object to in *ἡμῖν*, and the line may have been quoted by Moeris with *εἶναι* merely by a slip of memory, as Dindorf thinks.

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Give every man thy ear, but few thy voice ;
 Take each man's censure, but reserve thy judgment.
 Costly thy habit as thy purse can buy, 70
 But not express'd in fancy ; rich, not gaudy ;
 For the apparel oft proclaims the man ;
 And they in France of the best rank and station
 Are of a most select and generous chief in that.
 Neither a borrower nor a lender be ;
 For loan oft loses both itself and friend,
 And borrowing dulls the edge of husbandry.
 This above all : to thine ownself be true,

68 *Give every man thine ear.* For a good listener is generally thought by the willing speaker to be a man of sound judgment. "Mr. Canning," says Sir E. Bulwer, "would often make a kind of lounging tour of the House, listening to the tone of the observations which the previous debate had excited ; so that at last, when he rose to speak, he seemed to a large part of his audience to be merely giving a more striking form to their own thoughts."

71 *Express'd in fancy.* Not marked or singular in device ; but with a quiet costliness suggestive of habitual self-respect.

74 *A most select and generous chief.* Are of a most noble device in this—the 'chief' being the upper part of a heraldic shield. The passage is strangely misunderstood and even altered by Delius, Elze, and other editors. As regards the metre, the three first syllables of the line must be pronounced rapidly in the time of one, as in Macbeth, i. 5, we have :

"And take my milk for gall, you murdering ministers."

76 *Loses itself and friend.* Who ever loves the creditor whom he cannot pay ?

77 *Dulls the edge of husbandry.* Takes the edge off economy. Money borrowed, whether by individuals or nations, represents no saving or self-denial, and is therefore lightly parted with.

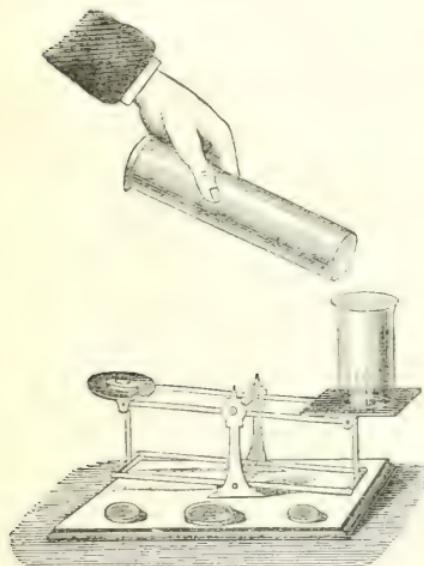
78 *To thine ownself be true.* As you inwardly resolve, so do : then faithfulness to others as well as yourself becomes the habit of your soul. So Wordsworth (v. 49) speaks of the same steadfastness in—

"The generous spirit who when brought
 Amongst the tasks of real life, has wrought
 Upon the plan that pleased his childish thought."

And, in an equally noble style, an Eastern sage has said, "There is one way to gladden those whom you love : if one is not upright when retired into himself, never will he bring rejoicing to those who are near him."

In Fig. 16 is represented a very pretty experiment, showing that this gas is heavier than air. First, balance a jar

Fig. 16.



with a weight. I say *balance* a jar. Is that exactly correct? Is there not some thing in the jar? "No," you will perhaps say, "it is empty." But think a moment. That jar is full of something, and that something has weight. It is full of air. We have balanced, then, a jar full of air. Now if, as represented, carbonic acid gas be poured into the jar on the scales, the jar will descend and the weight will

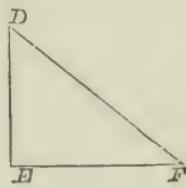
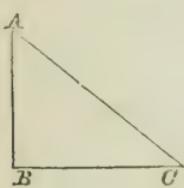
rise. Why? Because there is now a gas in the jar that is heavier than air.

If you have a jar filled with this gas, you can take it out with a little bucket, as seen in Fig. 17. As you take one bucketful after another out, it can be poured away as water; and air will take the place of the gas as fast as it is removed.

If a soap-bubble fall into a jar of carbonic acid gas, it will not go to the bottom as it would if the jar were full of air. It will descend a little into the jar, and then ascend and remain in its open mouth. Why is this? The air that is blown into the bubble is lighter than the gas in the jar,

PROPOSITION B. THEOREM.

If two triangles have two angles of the one equal to two angles of the other, each to each, and the sides adjacent to the equal angles in each also equal; then must the triangles be equal in all respects.



In $\triangle ABC, DEF$,

let $\angle ABC = \angle DEF$, and $\angle ACB = \angle DFE$, and $BC = EF$.
Then must $AB = DE$, and $AC = DF$, and $\angle BAC = \angle EDF$.

For if $\triangle DEF$ be applied to $\triangle ABC$, so that E coincides with B , and EF falls on BC ;

then $\because EF = BC$, $\therefore F$ will coincide with C ;

and $\because \angle DEF = \angle ABC$, $\therefore ED$ will fall on BA ;

$\therefore D$ will fall on BA or BA produced.

Again, $\because \angle DFE = \angle ACB$, $\therefore FD$ will fall on CA ;

$\therefore D$ will fall on CA or CA produced.

$\therefore D$ must coincide with A , the only pt. common to BA and CA .

$\therefore DE$ will coincide with and \therefore is equal to AB ,

and DF AC ,

and $\angle EDF$ $\angle BAC$;

and \therefore the triangles are equal in all respects. Q. E. D.

Cor. Hence, by a process like that in Prop. A, we can prove the following theorem :

If two angles of a triangle be equal, the sides which subtend them are also equal. (Eucl. I. 6.)

S. E.

thus: if the articles had cost £1 each, the total cost would have been £2478;

∴ as they cost $\frac{1}{6}$ of £1 each, the cost will be $\frac{2478}{6}$, or £413.

The process may be written thus:

3s. 4d. is $\frac{1}{6}$ of £1 | £2478 = cost of the articles at £1 each.

£413 = cost at 3s. 4d.

Ex. (2). Find the cost of 2897 articles at £2. 12s. 9d. each.

£2 is 2 \times £1 | 2897 . o . o = cost at £1 each.

10s. is $\frac{1}{2}$ of £1 | 5794 . o . o = £2

2s. is $\frac{1}{5}$ of 10s. | 1448 . 10 . o = 10s.

8d. is $\frac{1}{3}$ of 2s. | 289 . 14 . o = 2s.

1d. is $\frac{1}{8}$ of 8d. | 96 . 11 . 4 = 8d.

12 . 1 . 5 = 1d.

£7640 . 16 . 9 = £2. 12s. 9d. each.

NOTE.—A shorter method would be to take the parts thus:

10s. = $\frac{1}{2}$ of £1; 2s. 6d. = $\frac{1}{4}$ of 10s.; 3d. = $\frac{1}{10}$ of 2s. 6d.

Ex. (3). Find the cost of 425 articles at £2. 18s. 4d. each.

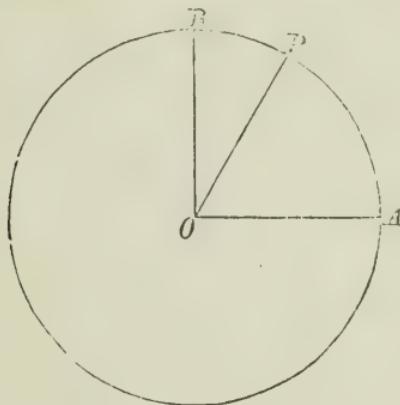
Since £2. 18s. 4d. is the difference between £3 and 1s. 8d. (which is $\frac{1}{12}$ of £1), the shortest course is to find the cost at £3 each, and to subtract from it the cost at 1s. 8d. each, thus:

£3 is 3 \times £1 | 425 . o . o = cost at £1 each.

1s. 8d. is $\frac{1}{12}$ of £1 | 1275 . o . o = £3
35 . 8 . 4 = 1s. 8d. each.

£1239 . 11 . 8 = £2. 18s. 4d. each.

28. To shew that the angle subtended at the centre of a circle by an arc equal to the radius of the circle is the same for all circles.



Let O be the centre of a circle, whose radius is r ;
 AB the arc of a quadrant, and therefore $\angle AOB$ a right angle ;

AP an arc equal to the radius AO .

Then, $AP = r$ and $AB = \frac{\pi r}{2}$. (Art. 14.)

Now, by Euc. vi. 33,

$$\frac{\text{angle } AOP}{\text{angle } AOB} = \frac{\text{arc } AP}{\text{arc } AB},$$

or,

$$\begin{aligned} \frac{\text{angle } AOP}{\text{a right angle}} &= \frac{r}{\frac{\pi r}{2}} \\ &= \frac{2r}{\pi r} \\ &= \frac{2}{\pi}. \end{aligned}$$

Hence $\text{angle } AOP = \frac{2 \text{ right angles}}{\pi}$.

Thus the magnitude of the angle AOP is independent of r and is therefore the same for all circles.

89. CASE II. The next case in point of simplicity is that in which four terms can be so arranged, that the first two have a common factor and the last two have a common factor.

Thus

$$\begin{aligned}x^2 + a.c + b.x + a.b &= (x^2 + a.x) + (b.x + a.b) \\&= x(x + a) + b(x + a) \\&= (x + b)(x + a).\end{aligned}$$

Again

$$\begin{aligned}ac - ad - bc + bd &= (ac - ad) - (bc - bd) \\&= a(c - d) - b(c - d) \\&= (a - b)(c - d).\end{aligned}$$

EXAMPLES.—XVIII.

Resolve into factors :

1. $x^2 - ax - bx + ab.$	5. $abx^2 - axy + bxy - y^2.$
2. $ab + ax - bx - x^2.$	6. $abx - aby + cdx - cdy.$
3. $bc + by - cy - y^2.$	7. $cdx^2 + dmxy - cnxy - mn y^2.$
4. $bm + mn + ab + an.$	8. $abcx - b^2dx - acdy + bd^2y.$

90. Before reading the Articles that follow the student is advised to turn back to Art. 56, and to observe the manner in which the operation of multiplying a binomial by a binomial produces a *trinomial* in the Examples there given. He will then be prepared to expect that in certain cases a *trinomial can be resolved into two binomial factors*, examples of which we shall now give.

91. CASE III. To find the factors of

$$x^2 + 7x + 12.$$

Our object is to find two numbers whose product is 12, and whose sum is 7.

These will evidently be 4 and 3,

$$\therefore x^2 + 7x + 12 = (x + 4)(x + 3).$$

Again, to find the factors of

$$x^2 + 5bx + 6b^2.$$

Our object is to find two numbers whose product is $6b^2$, and whose sum is $5b$.

These will clearly be $3b$ and $2b$,

$$\therefore x^2 + 5bx + 6b^2 = (x + 3b)(x + 2b).$$

Praetexta et trabeae, fasces, lectica, tribunal.	35
Quid, si vidisset praetorem curribus altis	
Exstantem et medio sublimem in pulvere Circi,	
In tunica Jovis, et pictae Sarrana ferentem	
Ex humeris aulaea togae, magnaenque coronae	
Tantum orbem, quanto cervix non sufficit ulla?	40
Quippe tenet sudans hanc publicus, et, sibi Consul	
Ne placeat, curru servus portatur eodem.	
Da nunc et volucrem, sceptro quae surgit eburno,	
Illinc cornicines, hinc praecedentia longi	
Agminis officia et niveos ad fraena Quirites,	45
Defossa in loculis quos sportula fecit amicos.	
Tum quoque materiam risus invenit ad omnes	
Occursus hominum, cuius prudentia monstrat	
Summos posse viros et magna exempla datus	
Vervecum in patria crassoque sub aere nasci.	50

35] These details are mentioned not as more ridiculous in themselves than anything Democritus had seen in Greece, but because Democritus regarded all human life as a farce, and at Rome the farce was more elaborate. *Lectica* refers to the procession of clients who accompanied it; *tribunal* to the display of empty eloquence before it.

36, sqq.] "What would he have said of the praetor's triumphal procession from the Capitol to the Circus?" The triumphal dress suggests the idea of triumph, and this *consul* (inf. 41).

38 *tunica Jovis*] Whom he personated, hence the eagle on his sceptre. The tunic was so costly that it was not till the third century that a private person possessed one of his own, even the emperors when they triumphed supplied themselves from the treasury of the Capitol or of the Palace.

— *Sarrana*] From the unhel- lenized form of Tyrus.

39 *aulaea*] A whole stage-curtain of a toga.

41 *Quippe*] "No head could support it: why it makes the slave sweat to hold it up."

44 *longi agminis officia*] There is no more difference between this and longa agmina officiosorum, than between 'a high-spirited nobleman on a long-tailed horse,' and 'a long-tailed nobleman on a high-spirited horse.'

45 *niveos*] In bran new togas probably given for the occasion.

46 *Defossa*] To make sure that they've got it: also to make sure that they will not lose it, cf. *Fallacem circum*, Hor. *Sat.* I. vi. 113.

47 *Tum*] Even between B.C. 460—357.

50] An Abderite would have hung himself. The cord giving way, he fell, and broke his head. He first went to the surgeon, and had his wound plastered, and then again hung himself.

THE ELECTRA OF

ΗΛ. [interrupting] τέ τῶν ἀπόντων ἢ τέ τῶν ὄντων πέρι;
 ΠΡ. [solemnly] λαζεῦν φίλον θησαυρόν, ὃν φαίνει θεός. 235
 ΗΛ. ἰδού, καλῶ θεούς.
 [clasping her hands] ἢ τέ δὴ λέγεις, γέρον;
 ΠΡ. βλέψον νῦν ἐς τόνδ', ὡς τέκνον, τὸν φίλτατον.
 [turning her round to ORESTES.]
 ΗΛ. [sadly] πάλαι δέδοικα, μὴ σύ γ' οὐκέτ' εὖ φρονῆς.
 ΠΡ. οὐκ εὖ φρονῶ γὰρ σὸν καστίγνητον βλέπων;
 ΗΛ. [starting suddenly]
 πῶς εἶπας, ὡς γεραῖ, ἀνέλπιστον λόγον; 240
 ΠΡ. [emphatically] δρᾶν Ὁρέστην τόνδε τὸν Ἀγαμέμνονος.
 ΗΛ. ποῖον χαρακτῆρ' εἰσιδών, φεύγειν; [incredulous]
 ΠΡ. [pointing at a scar in ORESTES' forehead]
 οὐλὴν παρ' ὀφρύν, ἵν ποτ' ἐν πατρός δόμοις
 νεβρὸν διώκων σοῦ μέθ' ἡμάχθη πεσών.
 ΗΛ. πῶς φήσ; δρῶ μὲν πτώματος τεκμήριον. 245
 [astounded, but still hesitating.]
 ΠΡ. ἔπειτα μέλλεις προσπίνειν τοῦς φιλτάτους;
 ΗΛ. [resolved] ἀλλ' οὐκέτ', ὡς γεραῖ συμβόλοισι γὰρ
 τοῦς σοῦς πέπεισμαι θυμόν. [she rushes in a transport of
 joy into her brother's arms.] ὡς χρόνῳ φανεῖς,
 ἔχω σ' ἀέλπτως. ΟΡ. καξ ἐμοῦ γ' ἔχει χρόνῳ.
 ΗΛ. οὐδέποτε δόξασ'. ΟΡ. οὐδ' ἐγὼ γὰρ ἥλπισα. 250
 ΠΡ. ἐκεῖνος εἰ σύ;
 ΟΡ. σύμμαχός γέ σοι μόνος,
 ἵν ἐκσπάσωμαί γ' ὃν μετέρχομαι βόλον.
 πέποιθα δ'. ἢ χρὴ μηκέθ' ἡγεῖσθαι θεούς,
 εἰ ταῦτα ἔσται τῆς δίκης ὑπέρτερα. [with confidence.]

EXERCISE XXII.

HERCULES.

I was born a boy, stronger than brother Iphicles,
 a new-born babe worthy of Zeus as father ;
 and I showed strength, released from swaddling
 clothes ;
 and I proved myself to all nobly bred.

5 Hērā sent on us two two snakes for murder ;
 and just before dawn flashed down a dreadful light
 on the bed.

Iphicles seeing monsters weeps in vain,
 and silently crouches hidden in bed-clothes ;
 but I shouted aloud having conquered serpents :
 10 and this is first of contests. And the neighbours
 asked, How is Ampītryon father of the boy ?
 for he prevails over hydra and savage lion ;
 running, not hunting, he catches a stag,

1. *I was born*, Ex. v. 8.

2. *New-born*, *νεογνός*.

3. *To release*, *ἀπαλλάσσειν*.

4. *Proved myself*, aor. pass. of *φαίνω*. *Bred*, perf. part. Anapæst in first foot, or tribrach in second.

5. *Two*, sign of the dual. *For*, *πρὸς*.

6. *Just before*, *ἔπει* with the accusative. *To flash down* *εἰς*, *κατασκήπτω*.

7. *Monster*, *δάκος*. *In vain*, Ex. xvi. 6. Insert *μὲν* for the sake of contrast with the ninth line, as in Ex. xix. 1.

9. *To shout aloud*, *ἀναλαλάζειν*.

11. *To ask a question*, *ἐρωτᾶν*: aorist, *ἐρόμενη*. The three last syllables of *Ἀμφιτρύων* make an anapest.

12. *To prevail over*, *κρατεῖν*, with the genitive.

13. *Running*, *δρομαῖος*. *To hunt* = to be a hunter, static verb from *κυνηγέτης*. Tribrach in third foot.

their kind, and of every creeping thing of the earth after his kind." Sufficient food was also to be provided : "take thou unto thee of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee and for them" [GEN. vi. 19-21].

To make all these preparations required a strong belief in God on the part of Noah. The world around him utterly disbelieved the message which he conveyed to it during many years of preparation as the "preacher of righteousness" [2 PET. ii. 5], while God's longsuffering waited [1 PET. iii. 20]. Our Lord says that "they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away" [MATT. xxiv. 38; LUKE xvii. 26]. But though all the world disregarded, Noah was entitled to be enrolled among the number of St. Paul's "elders who obtained a good report," for his faith made him believe in the things of which God gave him warning "though not seen as yet" [HEB. xi. 7], and it is recorded of him, "Thus did Noah; according to all that God commanded him so did he" [GEN. vi. 22].

The Ark which Noah built in obedience to the Divine command was not a navigable ship, but a great wooden "coffer," or water-tight chest, made so as to float about steadily upon the water.¹

It was built of cypress or "gopher" wood, and covered with pitch within and without to secure it against leakage from the flood below or the rain above. The size of the ark is distinctly given as being 300 cubits in length by 50 cubits in width, and 30 cubits in height. The cubit is reckoned at about 21 inches, and we are thus able to compare the size of the ark with that of our large iron and wooden ships of modern days.²

	Length.	Breadth.	Depth.
The Ark . . .	525 feet	87 feet 6 inches	52 feet 6 inches
Duke of Wellington	240 feet	60 feet	72 feet 4 inches
Great Eastern . .	680 feet	83 feet	58 feet

¹ Its object being the same as that of the "ark" in which the infant Moses was placed when cast into the Nile in obedience to the edict of Pharaoh.

² The proportions of the ark are exactly those of the human body, viz., $10+16+1$; and the capacity

of these proportions for stowage has been proved by experiments in Holland and Denmark to be a third greater than that of vessels as built for ordinary sailing purposes. That of the Ark was thus about the same as that of the Great Eastern.

Twenty-ninth Lesson.

CHANTING.

CHANTING is the arrangement of prose in a rhythmical form. The psalms, canticles, &c. are sung or chanted to melodies called CHANTS, which are either SINGLE or DOUBLE.

The melody of a single chant is, for convenience, written in phrases of seven bars of two minims each or their value.

The first half of a chant has three, the second four bars.

The first half is called the *mediation*, the second the *cadence*.

TURNER.

First half.

Second half.

A double chant is simply a single chant form repeated.

ATTWOOD.

First half a.

Second half a.

First half b.

Second half b.

A single chant is arranged to fit one verse of the psalms, a double chant two; for the long psalms quadruple chants, of which the phrase or melody is designed to include four verses, have been written.

A changeable chant is one whose key-chord may be either

(especially in winter), and only a limited number of troops can march along one road. Thus all roads leading out of a fortress are to some extent like causeways across a marsh, for practical purposes. The difficulty is diminished by acting at night, and by making feints.

24. Fort St. Georges was on the east, La Favorita on the north side, both on the outside of the lakes. A tête-de-chaussée is a fort which commands and "caps" a road, as a tête-de-pont does a bridge.

25. "Considered himself able to obtain?"

26. Detached, that is, from the army now under the Archduke Charles. Till this new force, under a new general, should arrive, Melas was left in command of what remained of Beaulieu's army, now in retreat up the valley of the Adige. Beaulieu himself was recalled.

27. The district called the Vorarlberg lies between the Lake of Constance and the Tyrol. The Tyrolese attachment to the House of Austria is famous. In 1809, Napoleon wanted to take the Tyrol from Austria, and give it to Bavaria, setting up the latter as a rival power to Austria. The Tyrolese resisted. [Story of Hofer.]

28. [Why did not Bonaparte cross the Adige, or else ascend it, and make for the Danube?]

29. "Dependent on" (comp. the English "irrelevant") . . . "invested with," i.e. holding. These little domains were only nominally dependent on the empire; in reality they were part of the territory of Genoa, and contributed to its militia. "The empire" had only eight years more to live. When Francis II. saw that he had lost all real power as emperor, he threw it up altogether, and took the title of Emperor of Austria instead.

30. [St. Januarius.]

31. There were also six thousand English in Corsica, who might have reinforced an army attacking Bonaparte from the south. [Have English troops ever been in North Italy? Only once, I believe.]

32. In its lower course, the Po is higher than the surrounding country, thanks to the deposits brought down from the Alps, which raise its bed incessantly. It is walled in by high embankments, kept in order by a staff of engineers, as in Holland. But, in spite of their efforts, the river sometimes breaks through.

33. "Referred the question of peace to."

34. Napoleon had strange good fortune in one respect: his enemies never attacked him at the same moment. In this campaign he could hardly have resisted a flank attack from a Papal and Neapolitan army combined with that of the Austrians. So, when he beat Austria at Austerlitz, Prussia on his left flank was holding back; when he beat Prussia at Jena, Austria on his right flank was passive; when he invaded Russia, neither Prussia nor Austria stirred; when at last they did combine in one attack, they were more than a match for him, and he was ruined in the great battle of 1813.

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